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The third reader of the School and family series

Marcius Willson

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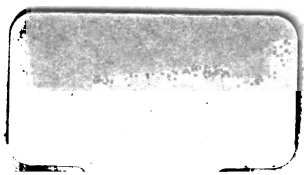

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HARPER'S SERIES.

School and Family Readers.

THE

THIRD READER

OF THE

SCHOOL AND FAMILY SERIES.

BY

MARCIUS WILLSON,

AUTHOR OF PRIMARY HISTORY; HISTORY OF THE UNITED STATES; AMERICAN HISTORY; OUTLINES OF GENERAL HISTORY.

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TO THE TEACHER.

I. It is supposed that those pupils who have gone through the First and Second Readers, and observed the inflections as there designated, have progressed so far in forming *habits* of correct reading that they may now profitably give some attention to elocutionary principles and rules. We suggest, therefore, that the reading-class should repeatedly go through with the "Elements of Elocution," not only by reading aloud the examples, but by selecting daily, at the beginning or close of each reading exercise, and from whatever sources they choose, examples illustrating *some one Rule* or Note.

II. As the more difficult words in each reading lesson are defined at its close, and *in that particular sense in which they are used in the passages referred to*, these definitions may be made to contribute greatly to a correct knowledge of the lesson read. To this end the lesson should always be studied *in advance* by the pupil, who, after reading a verse, should explain these more difficult words by *substituting* in their places either the definitions given, or such terms of his own selection as may answer the same purpose. The benefits of this defining exercise to pupils in this stage of advancement will not be inconsiderable; for, besides contributing to a better knowledge of the lessons read, it will cultivate a *habit* of reading understandingly, and also call particular attention to the meaning of nearly a thousand individual words in this Reader alone.

III. In the words defined, particular attention should be paid to their correct *accentuation*, and also to the correct *sounds of the letters*, as designated by the accompanying marks, which are explained by the Pronouncing Key on page 14. The pupil should be required to give the authority for the pronunciation of all the more difficult or uncommon words defined by reference to the Key; thus, Ärch'-īves, "Italian sound of *ä*, as in *fär*, *fäther*; *c* hard, like *k*; *ī* long; and soft *s*, like *z*." This will compel a familiarity with the Key, and train the ear to nice distinctions of sounds, indispensable requisites in securing a cultivated elocutionary taste.

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PREFACE.

In the THIRD READER of the "School and Family Series" the Elocutionary Rules contained in the Second are repeated in that part entitled "Elements of Elocution," with some few additions. Instead of multiplying sets of rules, which only serve to perplex both teacher and pupils, we have given *the same* brief rules, for convenience of reference, in all the Readers.

The First Part of this Reader, entitled "Stories from the Bible," and comprising a connected series of sketches of some of the most interesting portions of sacred history, with poetical selections, etc., furnishes some very fine lessons in reading; and the whole has sufficient variety not to become monotonous. The *Illustrations* in this part (by Adams), which are unsurpassed in artistic execution, will not only be found to give much additional interest to the narrative, but, it is believed, will do much to cultivate in children a taste for the beautiful.

Part Second, although specially designed to convey moral instruction, through the medium of "Moral Lessons," is not peculiar in its *tendencies*, as no pains have been spared to give *all* the Readers not only a moral, but a *Christian* influence. To this end, the numerous opportunities which are presented, throughout all the departments of Natural History, of illustrating the wisdom, goodness, and power of the Creator, have not been neglected.

In the Third Part, which treats of the first great division of animal life, the attempt has been made, and, it is hoped, successfully, to invest the subject with a great degree of *interest* for children; to *popularize* it to their capacities; to give all desirable *variety* to the lessons, as exercises in reading; and to convey as much positive *information* as would be compatible with these requisites for a good reading-book. As *narrative* is that kind of reading which is easiest understood by children, it is employed here, to a great extent, in the descriptive portions, while numerous interesting incidents of animal life, illustrating traits of character, habits, etc., and both poetical and prose selections, effectually relieve it of that *sameness* of style and matter which is found in works of merely descriptive zoology.

In the Fourth Part, "Miscellaneous," we have retained a few old selections, because they have stood the test of Time—the only true standard of taste—and because, although old to *us*, they will be new to every succeeding generation.

To the artist, Charles Parsons, Esq., of this city, I am under great obligations for the beautiful manner in which he has carried out my views in the Natural History illustrations in this and other numbers of the series, and also for many beautiful designs in other portions of the works.

M. WILLSC

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ELEMENTS OF ELOCUTION.

RULE I.—Direct questions, or those that can be answered by yes or no, generally require the rising inflection, and their answers the falling.

EXAMPLES.—Do you think he will come to-day′? No\; I think he will not\.—Was that Henry′? No\; it was John\.—Did you see William′? Yes\, I did\.—Are you going to town to-day′? No\, I shall go to-morrow\.

MODIFICATIONS OF RULE I.

NOTE I.—Answers that are given in a careless or indifferent manner, or in a tone of slight disrespect, take the rising inflection in all cases.

EXAMPLES.—Did you see William′? I did′.—What did he say to you\? Not much′. See, also, Lesson IL, p. 39, of Second Reader.

NOTE II.—Direct questions, when they have the nature of an appeal, or are spoken in an exclamatory manner, take the *falling* inflection. In these cases the voice often falls *below* the general pitch, contrary to the general rule for the falling inflection.

EXAMPLES.—*Is* not that a beautiful sight\?—*Will* you persist in doing it\?—*Is* it right\? —*Is* it just\?

Was ever woman in this humor wooed′?
Was ever woman in this humor won\?

NOTE III.—When a direct question is not understood, and is *repeated* with emphasis, the repeated question takes the falling inflection.

EXAMPLES.—Will you speak to him to-day′? If the question is not understood, it is repeated with the falling inflection, thus: Will you speak to him to-day\?—Are you going to Salem′? I said, Are you going to Salem\?

RULE II.—The pause of *suspension*, denoting that the sense is unfinished, such as a succession of particulars that are *not emphatic*, cases of direct address, sentences implying condition, the case absolute, etc., generally requires the rising inflection.

EXAMPLES.—John′, James′, and William′, come here.—The great′, the good′, the honored′, the noble′, the wealthy′, alike pass away.

Friends′, Romans′, countrymen′, lend me your ears.

Jesus saith unto him, Simon′, son of Jonas′, lovest thou me′?

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Ye hills', and dales', ye rivers', woods', and plains',
And ye that live and move, fair creatures', tell\',
Tell, if ye saw, how came I thus\'; how here\'?

NOTE.—For cases in which *emphatic* succession of particulars modifies this rule, see Rule VIII.

RULE III.—Indirect questions, or those which can not be answered by yes or no, generally require the falling inflection, and their answers the same.

EXAMPLES.—When did you see him\'? Yesterday\'.—When will he come again\'? To-morrow\'.

Who say the people that I am\'? They answering, said, John the Baptist\'; but some say Elias\'; and others say that one of the old prophets\' is risen again.

NOTE.—But when the indirect question is one asking a *repetition* of what was not at first understood, it takes the *rising* inflection. "What did he say\'?" is an indirect question, with the falling inflection, asking for information. But if I myself *heard* the person speak, and did not fully understand him, and then ask some person to *repeat* what he said, I give my question the *rising* inflection, thus, "*What*\ did he say'?" (Remark.—Perhaps the true reason of the rising inflection here on the word *say* is because it is preceded by an emphatic word (what) with the falling inflection. See note to Rule IV.)

RULE IV.—A completion of the sense, whether at the close or any other part of the sentence, requires the falling inflection.

EXAMPLES.—He that saw me' saw you also\', and he who aided me once' will aid me again\'.

In the beginning, God created the heavens and the earth\'. And the earth was without form, and void\'; and darkness was on the face of the deep\': and the spirit of God moved upon the face of the waters\'.

NOTE.—But when strong emphasis, with the falling inflection, comes near the close of a sentence, the voice often takes the rising inflection at the close.

EXAMPLES.—If William does not come, I think *John*\ will be here'.—If he *should* come, *what*\ would you do'?

CASSIUS. What night is this?

CASCA. A very pleasing night to *honest*\ men'.

Proceed\, I am attentive'.

This is the course rather of our enemies, than of *friends*\ of our country's liberty'.

If the witness does not believe in God, or a future state, you can not *swear*\ him'.

RULE V.—Words and clauses connected by the disjunctive *or*, generally require the rising inflection before the disjunctive, and the falling after it. Where several words are thus

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connected *in the same clause*, the rising inflection is given to all except the last.

EXAMPLES.—Will you go′ or stay`? I will go`.—Will you go in the buggy′, or the carriage′, or the cars′, or the coach`? I will go in the cars`.

He may study law′, or medicine′, or divinity`; *or*′, he may enter into trade`.

The baptism of John, was it from heaven′, or of men`?

Did he travel for health′, or for pleasure`?

Did he resemble his father′, or his mother`?

NOTE I.—When the disjunctive *or* is made emphatic, with the falling inflection, it is followed by the rising inflection, in accordance with the note to Rule IV.; as, "He *must* have traveled for health, *or*` pleasure′."

EXAMPLES.—He must either *work*`, *or*` study′.—He must be a *mechanic*, *or*` a lawyer′.—He must get his living in *one* way, *or*` the other′.

NOTE II.—When *or* is used *conjunctively*, as no contrast is denoted by it, it requires the *rising* inflection *after* as well as before it, except when the clause or sentence expresses a *completion* of the sense.

EXAMPLES.—Did he give you money′, or food′, or clothing′? No`, he gave me nothing`.

RULE VI.—When *negation* is opposed to *affirmation*, the former takes the rising and the latter the falling inflection, in whatever order they occur. Comparison and contrast (antithesis) come under the same head.

EXAMPLES.—I did not *hear* him′, I *saw* him`.—I said he was a good soldier`, not` a good citizen′.—He will not come to-day′, but to-morrow`.—He did not call me′, but you`.—He means dutiful`, not undutiful′.—I come to *bury* Cæsar`, not to *praise* him′.

This is no time for a tribunal of justice′, but for showing mercy`; not for accusation′, but for philanthropy`; not for trial′, but for pardon`; not for sentence and execution′, but for compassion and kindness`.

Comparison and Contrast.—Homer was the greater genius′, Virgil the better artist`; in the one we most admire the man′, in the other the work`.—There were tyrants at home′, and robbers abroad`.

By honor′ and dishonor`; by evil report′ and good report`; as deceivers′, and yet true`; as unknown′, and yet well known`; as dying′, and behold we live`; as chastened′, and not killed`; as sorrowful′, yet always rejoicing`; as poor′, yet making many rich`; as having nothing′, yet possessing all things`.

When our vices leave *us*′, we flatter ourselves we leave *them*`.

The prodigal robs his *heir*′, the miser robs *himself*`.

NOTE I.—Negative sentences which imply a continuance of thought, although they may not be opposed to affirmation, frequently close with the rising inflection; as,

True politeness is not a mere compliance with arbitrary *custom*′.

Do not suppose that I would *deceive* you′.

These things do not make your *government*′.

This is nearly allied in character to Rule IX.; and such examples as those under Note I. may be considered as expressive of *tender* emotion, in opposition to *strong* emotion. Affirmative sentences similar to the fore-

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going require the rising inflection, in accordance with Rule IX., when they express *tender* emotion; as,

I trust you will *hear* me′. I am sure you are mistaken′.

But, sir, the poor must not starve′; they must be taken care of′.

NOTE II. — When, in contrasted sentences, negation is attended with deep and calm feeling, it requires the falling inflection.

EXAMPLE.—We are perplexed′, but not in despair‵; persecuted′, but not forsaken‵.

RULE VII.—For the sake of variety and harmony, the last pause but one in a sentence is usually preceded by the rising inflection.

EXAMPLES.—The minor longs to be of age‵; then to be a man of business‵; then to arrive at honors′; then to retire‵.

Time taxes our health′, our limbs′, our faculties′, our strength′, and our features‵.

NOTE.—The foregoing rule is sometimes departed from in the case of an emphatic succession of particulars, for which, see Rule VIII.

In the second example above, the rising inflection is given to the words *health*, *limbs*, etc., both because they are *not* attended with strong emphasis, and because they *are* followed by the pause of suspension.

RULE VIII.—1*st. A Commencing Series.*

In an *emphatic series of particulars*, where the series begins the sentence, but does not either end it or form complete sense, every particular *except the last* should have the falling inflection.

EXAMPLE. — Our disordered hearts‵, our guilty passions‵, our violent prejudices‵, and misplaced desires′, are the instruments of the trouble which we endure.

2d. A Concluding Series.

When the series ends the sentence, or forms complete sense, every particular in the series, *except the last but one*, should have the falling inflection; and, indeed, *all* should have it, if the closing member of the series is of sufficient length to admit a pause with the rising inflection, before the end.

EXAMPLE.—Charity suffereth long′, and is kind‵; charity *envieth* not‵; charity *vaunteth* not itself‵; is not puffed up‵; doth not behave itself *unseemly*‵; seeketh not her *own*‵; is not easily *provoked*′; thinketh no *evil*‵.

NOTE.—The degree of emphasis, and often of solemnity, with which the successive particulars are mentioned, decides, in cases of the pause of suspension (see Rule II.), whether the rising or the falling inflection is to be used. Thus, a succession of particulars which one reader deems *unimportant*, will be read by him throughout with the rising inflection, while another, feeling more deeply, will use the falling inflection. Thus:

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1. The birds sing′, the lambs play′, the grass grows′, the trees are green′, and all nature is beautiful‵.

2. The blind see‵; the lame walk‵; the lepers are cleansed‵; the deaf hear‵; the dead are raised‵; and to the poor′ the gospel is preached‵.

In this example *all* the particulars have the falling inflection.

The first line in Mark Antony's harangue is read differently by equally good readers; but the difference arises wholly from their different appreciation of the spirit and intention of the speaker. Thus:

Friends′, Romans′, countrymen′, lend me your ears‵!
Friends′, Romans′, *countrymen*‵, lend me your ears‵!

If Antony designed to characterize "countrymen" with peculiar emphasis, he gave it the *falling* inflection, otherwise he gave the word no greater prominence than the preceding words "friends" and "Romans."

RULE IX.—Expressions of *tender* emotion, such as grief, pity, kindness, gentle joy, a gentle reproof, gentle appeal, gentle entreaty or expostulation, etc., commonly require a gentle *rising* inflection.

EXAMPLES.—Mary′! Mary′! do‵ not do so′.

My mother′! when I learned that thou wast dead′,
Say‵, wast thou conscious′ of the tears′ I shed′?
Hovered thy spirit o'er thy sorrowing son′,
Wretch even then′, life's journey just begun′?

I would not live alway′; I ask not to stay,
Where storm after storm rises dark o'er the way′;
I would not live alway, thus fettered by sin′;
Temptation without, and corruption within′;—

Is your *father′* well′, the *old man′* of whom ye spake′? *Is he′* yet alive′?

RULE X.—Expressions of *strong* emotion, such as the language of exclamation (not designed as a question), authority, surprise, distress, denunciation, lamentation, earnest entreaty, command, reproach, terror, anger, hatred, envy, revenge, etc., and strong affirmation, require the *falling* inflection.

EXAMPLES.—What a piece of work is man‵! How noble in reason‵! how infinite in faculties‵! in action′, how like an angel‵! in apprehension′, how like a God‵!

My lords, I am *amazed*‵; yes, my lords, I am *amazed*‵ at his Grace's speech.

Woe unto you Pharisees‵! Woe unto you Scribes‵!

You blocks‵, you stones‵, you worse than senseless things‵!

Go to the ant‵, thou sluggard‵; consider her ways, and be wise‵.

Jesus saith unto her, Mary′. She turned herself, and said unto him, *Rabboni*‵.

I tell you, though *you*‵, though all the *world*‵, though an angel from *heaven*‵ should declare the truth of it, I could not believe it.

I *dare*‵ accusation. I *defy*‵ the honorable gentleman.

I'd rather be a *dog*‵, and bay the *moon*‵, than such a Roman′.

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CAS. O ye *gods*\! ye *gods*\! must I endure all this′?
BRU. All this? ay\', and *more*\'.

NOTE.—When exclamatory sentences become questions they require the rising inflection.

EXAMPLES.—*What* are you saying′!—*Where* are you going′!
They planted by *your* care′! No\'! your oppressions planted them in America\'.

THE CIRCUMFLEX OR WAVE.

RULE XI.—Hypothetical expressions, sarcasm, and irony, and sentences *implying* a comparison or contrast that is not fully expressed, often require a union of the two inflections on the same syllable.

EXPLANATION.—In addition to the rising and falling inflections, there is what is called the *circumflex* or *wave*, which is a union of the two on the same syllable. It is a significant twisting or waving of the voice, generally first downward and then upward, but sometimes the reverse, and is attended with a sensible *protraction* of sound on the syllable thus inflected. It is marked thus: (ˇ ˆ) as, "I may possibly go to-mŏrrow, though I can not go to-day." "I did it myself, sir. Surprising\'! *Yŏu* did it!"

EXAMPLES.—If [redacted] *rĭghteous* scarcely be saved, where shall the ungodly and the sinner appear?

I grant you I was dŏwn, and out of breath; and so was he.
And but for these vile gŭns, he would himself′ have been a soldier\'.

QUEEN. Hamlet′, you have your father much offended.
HAMLET. Madam′, *yŏu* have my father much offended.

SHYLOCK. If it will feed nothing else, it will feed my *revĕnge*.
Hath a *dŏg* money′? Is it possible a *cŭr* can lend two thousand ducats′?

They tell *ŭs* to be moderate; but *thĕy*, *thĕy* are to revel in profusion.
Yŏu pretend to reason′? You don't so much as know the first elements of reasoning.

NOTE.—A nice distinction in sense sometimes depends upon the right use of the inflections.

EXAMPLES.—"I did not give a sĭxpence′."
"I did not give a sixpence\'."

The circumflex on *sixpence* implies that I gave more or less than that sum; but the falling inflection on the same word implies that I gave nothing at all.

"Hume said he would go twenty miles to hear Whĭtefield preach," (here the circumflex implies the contrast), "but he would take no pains to hear an ŏrdinary\' preacher."

"A man who is in the daily use of ardent spirits, if he does not become a drŭnkard\', is in danger of losing his health and character."

The rising inflection on the closing syllable of *drunkard* would pervert the meaning wholly, and assert that, in order to preserve health and character, one must become a drunkard.

"The dog would have died if they had not cut off his head."

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The falling inflection on *died* would make the cutting off his head necessary to saving his life.

A physician says of a patient, "He is bĕtter\'." This implies a positive amendment. But if he says, "He is bĕtter′," it denotes only a partial and perhaps doubtful amendment, and implies, "But he is still dangerously sick."

THE MONOTONE.

RULE XII.—The *monotone*, which is a succession of words on the same key or pitch, and is not properly an inflection, is often employed in passages of solemn denunciation, sublime description, or expressing deep reverence and awe. It is marked with the short horizontal dash over the accented vowel. ☞ It must not be mistaken for the *long sound* of the vowels, as given in the Pronouncing Key.

EXAMPLES.—And one cried unto another, and said, Hōly, hōly, hōly is the Lōrd of hōsts. The whōle ĕarth is fūll of his glōry.

Blĕssing, hōnor, glōry, and pōwer be ūnto hĭm that sĭtteth on the thrōne, and to the Lāmb forĕver and evĕr.

In thōughts from the vĭsions of the nĭght, when dēēp slēēp fālleth on mĕn, fĕar cāme upōn me, and trĕmbling which māde all my bōnes to shāke. Thĕn a spĭrit pāssed befōre my fāce; the hāir of my flĕsh stōod ūp. It stoōd still, but I cōuld not discĕrn the fōrm thereōf: an ĭmage was befōre my eȳes, there was sĭlence, and I heārd a vōice, sāying, Shāll mōrtal mān be mōre jūst than Gōd? Shāll a mān be mōre pūre than his Māker?

EMPHASIS.

Emphasis is a forcible stress of voice upon some word or words in a sentence on account of their significancy and importance. Sometimes it merely gives *prolonged loudness* to a word, but generally the various inflections are connected with it. Thus it not only gives additional *force* to language, but the sense often depends upon it.

EXAMPLES.—I did not say he struck *me′*; I said he struck *John*\'.
I did not say he *strŭck* me; I said he *pŭshed* me.
I did not say *hē* struck me; I said *Jōhn* did.
I did not *sāy* he struck me; but I *wrōte* it.
I did not say he struck me; but *Jōhn* said he did.
He that can not *bedr* a jest, should never *make*\' one.
It is not so easy to *hĭde* one's faults as to *mend* them.

CASSIUS. I may do that I shall be sorry for.
BRUTUS. You *have*\' done that you *shŏuld* be sorry for.

(The varied effects of *emphatic stress*, and *emphatic inflection*, are so fully shown in the Reading Lessons of all the Readers, as to need no further illustration.)

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KEY

TO THE SOUNDS OF THE LETTERS, AS DESIGNATED IN THE SCHOOL AND FAMILY READERS.

The system of pronunciation here adopted is that of Noah Webster, as contained in the later and improved editions of his Dictionary; and the indicative marks used are *the same* as those found in Webster's late "Pronouncing and Defining Dictionary," edited by Prof. Goodrich.

Ā, *long*, as in fāme, aīm, dāy, breāk, cāke, māke; heard also in sail, veil, gauge, inveigh.
Ă, *short*, as in făt, ăt, cărry, tăriff; heard also in plăid, băde, răillery, etc.
Ȧ, *Italian*, as in fȧr, fȧther, bȧlm, pȧth; heard also in heȧrt, heȧrth, ȧunt, hȧȗnch.
Â, as in câre, âir, shâre, pâir, beâr, fâir, pârent; heard also in where, heir.
Ạ, as in lạst, ạsk, grạss, dạnce, brạnch, stạff, grạft, pạss, chạnce, chạnt.
Ą, sound of broad *a*, as in ą̇ll, cą̇ll, tą̇lk, hą̇ul, swą̇rm, ą̇we; heard also in nąughty, tąught.
Ą, short sound of broad *a*, as in whąt, wąsh. This coincides with the *o* in *not*.
Ē, long, as in mē, mēte, schēme; heard also in bēard, fiēld, lēisure, briēf, sēize, kēy.
Ĕ, short, as in mĕt, mĕrry; heard also in fĕather, hĕlfer, lĕopard, any, frĕend, gŭess.
È, like *â* in câre; as in thêre, thêir, hêir, whêre, êre, ê'er, whenê'er, etc.
Ę, short *e* before *r*, as in tęrm, vęrge, vęrdure, prefęr, ęarth.
Ę, like long ă, as in prey, they, sur vey.
Ĭ, like long ē, as in pīque, machīne, mīen, marīne. This is the sound of the French *i*.
I, long, as in pīne, fīne, Isle; heard also in heĭght, aĭsle, oblige, mĭcroscope.
Ĭ, short, as in pĭn, fĭn, pĭt; heard also in sĭeve, sĭnce, been (bĭn), etc.
İ, short, verging toward *u*, as in bird, firm, virgin, dirt.
Ō, long, as in nōte, ōh, nō, dōme; heard also in cōurse, yeōman, rōll, pōrt, dōor, etc.
Ŏ, short, as in nŏt, bŏnd; heard also in cŏral, Cŏrinth. It coincides with the *a* in *what*.
Ọ, like short *u*, as in dọve, lọve, sọn, dọne, wọrm; heard also in dọes (duz), nọne (nun).
Ö, like long *oo*, as in pröve, dö, möve, tömb, löse, whö, tö.
Ọ, like short *oo*, as in wọlf, Wọlsey. This sound coincides with that of *u* in bull.
ỌỌ (short *oo*), as in fọọt, bọọk, wọọl, wọọd.
Ū, long, as in mūte, dūty, cūbe, ūnite, has the sound of yū, slightly approaching *yoo* when it *begins* a syllable; but in other cases it is difficult to distinguish the sound of the *y*.
Ŭ, short, as in bŭt, tŭb, sŭn; heard also in dŏes (duz), blood (blud), etc.
Ů, long, nearly approaching *oo* when preceded by *r*, as rûle, rûde, rûby.
U̇, like oo (short *oo*), as in fu̇ll, bu̇ll, pu̇ll, pu̇sh, pu̇t (not pŭt).
E (italic) marks a letter as silent, as fall*e*n, tok*e*n.

CONSONANTS.

C c *soft* (unmarked), like *s sharp*, as in cede, mercy.
Ć c *hard*, like *k*, as in call, carry.
CH ch (unmarked), like *tsh*, as in child, choose.
ĊH ch *soft*, like *sh*, as in maċhine, ċhaise.
ĆH ch *hard*, like *k*, as in chorus, epoch.
G g *hard* (unmarked), as in go, gallant.
Ġ ġ *soft*, like *j*, as in ġentle, aġed.
S s *sharp* (unmarked), as in same, gas.
Ṡ ṡ *soft*, like *z*, as in has, amuse.
TH th *sharp* (unmarked), as in thing, path.
ṪH ṫh *flat* or *vocal*, as in ṫhine, ṫheir.
N^G like *ng*, as in lon^ger, con^gress.
PH like *f* (unmarked), as in phaeton, sylph.
QU like *kw* (unmarked), as in queen, inquiry.
^WH like *hw* (unmarked), as in when, while.

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THIRD READER.

PART I.

STORIES FROM THE BIBLE.

LESSON I.

MY MOTHER'S BIBLE.

1. THIS book is all that's left me now'!—
   Tears will unbidden start—
   With faltering lip and throbbing brow
   I press it to my heart.
   For many generations past,
   Here is our family tree';
   My *mother's* hands' this Bible clasp'd';
   She, dying', gave it me'.

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2. Ah! well do I remember those
Whose names these records bear',
Who round the hearth-stone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill'!
Though they are with the silent dead,
Here are they living still.

3. My father read this holy book
To brothers', sisters dear';
How calm was my poor mother's look,
Who lean'd God's word to hear'!
Her ăngel face—I see it yet'!
What thronging memories come'!
Again that little group is met
Within the halls of home!

4. Thou truest friend man ever knew,
Thy constancy I've tried';
Where all were false I found *thee* true,
My counselor' and guide'.
The mines of earth no treasures give
That could this volume buy':
In teaching me the way to live',
It taught me how to die'.

GEORGE P. MORRIS.

LESSON II.

THE CREATION.

1. IN the beginning[1] God alone existed.[2] There was then no earth', nor sun',[a] nor moon'; there were no plants', nor animals',[a] nor people'.

2. But God spake, and by his wonderful[3] power created[4] all things. He said, *Let there be light;* and there was light. This was on the first day of creation.

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3. On the second day God made the air which we breathe. On the third day he made the seas and the dry land; and he made the earth to bring forth grass', and herbs',[a] and trees of all kinds.

4. On the fourth day he made the sun', and the moon', and the stars', and placed them in the heavens, to give light upon the earth. On the fifth day he made the fishes that swim in the waters', and the birds that fly in the air.

5. On the sixth day God made all kinds of beasts', and insects', and creeping things',[a] and man'. The man's name was Adam. And God gave man power over the fishes of the sea', over the fowls of the air', and over every living thing upon the earth'. He also gave to man reason', and power to know and to love God' and worship him.

The Creation.

6. And when God had finished[5] the work of creation, he rested on the seventh day, and blessed it, and called it the Sabbath-day, which means the holy day. Therefore he says to us, "Remember[6] the Sabbath-day, to keep it holy."

[1] BE-GĬN'-NING, commencement.
[2] EX-IST'-ED, lived.
[3] WŎN'-DER-FUL, surprising.
[4] CRE-Ā'-TED, made.
[5] FĬN'-ISHED, completed.
[6] RE-MĔM'-BER, observe; do not forget.

a Rule II. Unemphatic succession of particulars.

LESSON III.

THE BEGINNING OF SIN.

1. GOD created Adam holy and happy; and he prepared[1] a garden for him, called the Garden of Eden, and there he placed Adam. In the garden were beautiful trees, and flowers, and fruits of all kinds.

2. And God looked upon Adam, and said, "It is not good

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Adam and Eve.

that the man should be alone: I will make him an help meet[2] for him." Then he created a woman, and brought her to Adam, and she was his wife. Her name was Eve. And Adam and Eve were holy and happy.

3. And God told Adam and Eve that they might eat of the fruit of all the trees in the garden except one, and that tree was called "the tree of the knowledge[3] of good and evil." He told them that they must not eat of the fruit of that tree.

4. Then Satan came in the form of a serpent, and spoke to Eve', and tempted[4] her with lying words'[a] to eat of the fruit which God had forbidden'. And Eve was persuaded by him'; and she took of the forbidden fruit', and did eat'; and she also gave to Adam', and he ate'. Thus Adam and Eve committed a great sin in disobeying God.

5. When God saw what they had done, he was very angry. And as he was walking in the garden in the cool of the day, Adam and Eve heard his voice, and they were afraid, and they hid themselves, for they knew that they had sinned.

6. Then God called to Adam, and said, "Where art thou'?"[b] And Adam said, "I heard thy voice in the garden, and I was afraid." And God said to him, "Hast thou eaten of the forbidden fruit'?"[c] Adam did not humbly confess his sin as he ought, but answered, "The woman gave it to me, and I did eat."

7. Then God said to Eve, "What is this that thou hast done'?" But Eve, instead of confessing that she had done wrong, wished, like Adam, to throw the blame upon another, and so she answered, "The serpent tempted me, and I did eat."

8. Then God, after he had cursed the serpent, told Adam and Eve that, because they had sinned, they should no

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longer remain in the Garden of Eden, but that they must labor, and suffer pain and sorrow all their days, and then die and return to the dust. If Adam and Eve had not sinned, there would be no evil, nor pain, nor suffering in the world.

9. "Adam and Eve in Eden lived,
A garden sweet and fair;
Their Maker's presence they enjoyed,
And every good was there.

10. "One tree that in the garden stood,
God bade[6] them not to take;
But yet they dared to eat the fruit,
And God's commandment[7] break.

11. "Then did the Lord his angel send,
To drive them from the place;
And sinful man in grief did spend,
All his remaining days.

12. "Then let me never, never dare,
To disobey the Lord;
But even now my heart prepare,
To learn his holy word."

[1] PRE-PÂR'ED, provided.
[2] MEET, suitable.
[3] KNŎWL'-EDGE, information.
[4] TĔMPT'-ED, enticed.
[5] CON-FĔSS'-ING, owning; admitting.
[6] BĂDE (*bād*), commanded.
[7] COM-MĂND'-MENT, command.

a Rule VIII., Note. b Rule III. c Rule I.

LESSON IV.

CAIN AND ABEL.

Abel offering sacrifice.

1. CAIN and Abel were sons of Adam and Eve. Cain, the elder, was a tiller[1] of the ground, but Abel was a keeper of sheep. Cain was very wicked, but Abel loved God, and prayed to him.

2. In those early days of the world, God required all to worship him, not only by prayer, but also by offering to him sac-

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rifices.[2] Abel brought a lamb', and, with sincere prayer and faith, offered it in sacrifice to God. Cain offered a sacrifice of the fruits of the earth.

3. But God had more regard[3] for the sacrifice of the *good* man', than for that of the *bad* man'. And when Cain saw it, he was filled with envy and hatred of his brother. Then God said to Cain, "Why art thou angry'? If thou doest well, shalt not thou also be accepted'?"[a]

4. But Cain would not heed what God said to him. He talked with Abel his brother; and it came to pass, when they were in the field together, that Cain rose up against Abel, and struck him, and killed him. He thought that no one saw him. But God saw him; and God called to Cain and said, "Where is Abel, thy brother'?"[b] Then Cain committed another sin, and told a lie, for he said, "I know not. Am I my brother's keeper'?"[a]

5. Then God punished Cain by driving him away from his home, and Cain was a wanderer[4] on the earth. Adam and Eve mourned[5] for the death of Abel, and they were filled with great grief for the conduct of their wicked son Cain.

[1] TĬLL'ER, cultivator.
[2] SĂC'-RI-FI-CES (*sak'-re-fize-ez*), offerings to God.
[3] RE-GĂRD', respect for.
[4] WAN'-DER-ER, rover.
[5] MOURN'ED, lamented.

a Rule I. b Rule III.

LESSON V.

THE FLOOD.

1. THE Bible tells us that in the early ages of the world men lived to a very great age. Adam himself lived nine hundred and thirty years; and Methusaleh, who was the oldest man, lived nine hundred and sixty-nine years. People lived so long in those days that they became very numerous on the earth. But nearly all of them were very wicked people, so that God was angry with them; and he said he would send a great flood of water and destroy them.

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Noah; a just Man.

2. But there was one good man, named Noah; and God promised to save him. He therefore told Noah to build an ark, or vessel, in which Noah and his wife, and his sons and their wives, might be saved from the flood which was about to come upon the world.

3. So Noah built an ark, as God commanded him. Then God caused two of each kind of all living creatures that were upon the earth—beasts', birds', and creeping things'a—to go into the ark', that some of each kind might be kept alive. And when this was done, Noah and his wife', and their three sons', Shem', Ham', and Japheth', and their wives—eight persons in all'a—taking with them plenty of food', went into the ark'. And God shut them in.

4. The wicked people had laughed at Noah while he was building the ark, and would not believe him when he told them that the water was soon coming to drown them all. But God sent a great rain from heaven, and water out of the sea; and the rain lasted forty days and forty nights; and the tops of the hills were covered with water; and all the wicked people were destroyed. But the ark floated upon the waters, like a ship; and Noah and those who were with him were safe.

5. When the rain was over, and the waters had begun to flow back into the sea, the ark rested on a mountain, called Ararat.[1] Then Noah, after waiting some days, opened the window of the ark, and sent forth a raven. The raven flew about, and did not return to Noah. Noah also sent forth a dove; but as the dove could not find any resting-place, it flew back again, and Noah put his hand out of the window, and took it into the ark.

6. After waiting seven days more, Noah again sent out the dove; and in the evening it returned, and brought i

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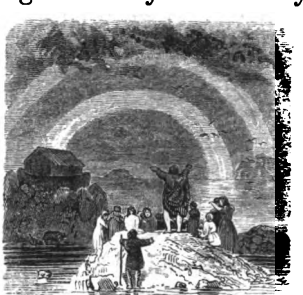
its beak a green olive leaf. Then Noah knew that the tops of the trees were above the waters, and that they were beginning to bud and grow again. Noah waited seven days more, and then sent out the dove a third time: but the dove did not return to the ark.

Noah offers Sacrifice.

7. Soon after', Noah', and all that were with him', came out of the ark', and found the earth dry`; and the trees', and the plants', and the grass', growing again`. The ark had rested on Mount Ararat.[1] Then Noah and his family thanked God for saving them from the waters of the flood`: and they built an altar there', and offered sacrifices',[2] and praised the Lord`.

8. And God made a promise to Noah that he would never again destroy the earth by a flood: and he told Noah that when it should rain upon the earth', and the clouds should be black and heavy', and the *rainbow* should be seen in the cloud', it should be a sign from God that he would not again drown the world.



The Bow of Promise.

9. Thus God saved Noah and his family, while he destroyed the wicked people. God will safely keep all who, like Noah, love and serve him. When they are asleep, in the dark night, God sees them: when they are awake he is with them, and knows all their thoughts: when they are in storms upon the great sea, he can keep them from all harm. Happy are they who put their trust in the Lord.

[1] AR'-A-RAT, is a mountain of Western Asia, Armenia.

[2] SĂc'-RI-FĪ-CES (*sak'-re-fize-ez*). a Rule II.

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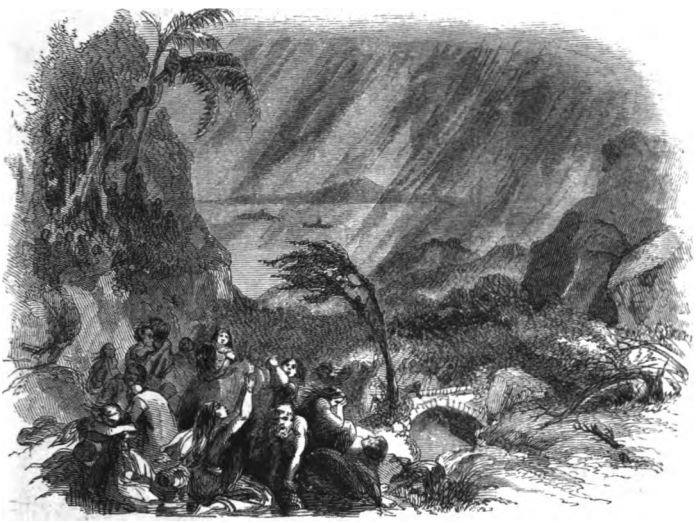

LESSON VI.

DESTRUCTION OF THE WICKED BY THE FLOOD.

1. THE wicked shall perish': the earth where they trod
Shall be laden[1] no more with the scoffers[2] of God':
God speaks![a] and his banner of wrath is unfurled[3]—
For the deluge of waters comes down on the world.

2. The wicked', now fleeing', no refuge can find';
They look back in terror![a] the wave is behind'!
While onward and onward in anguish they flee,[a]
Still darkly pursued by the billowy[4] sea.

3. They trust not the valleys—hope perishes there';
But they rush to the hills with the strength of despair.
The palm-trees are bended by myriads[5] of forms,
As forests are bowed by the spirit of storms.

4. There's a hush of the weak, and a cry from the strong,
As the deep rolling waves sweep the wretched along:

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But the waters soon close in a midnight of gloom,
And sullenly roll o'er a world-peopled tomb.

5. Lo! 'tis morn on the wave`:[b] like a bird on its breast'
Floats the ark of the godly—a haven[6] of rest`;
And a sign and a pledge to the wand'rers are given,
In the rainbow that arches the blue vault of heaven.

[1] LI'-DEN, filled; burdened.
[2] SCOFF'-ERS, mockers; scorners.
[3] UN-FURL'ED, unfolded.
[4] BĬL'-LŌW-Y, full of waves, or billows
[5] MŸR'-I-ADS, multitudes.
[6] HĬ'-VEN, harbor, place of safety.

a Rule XII. Monotone.
b Rule IV.

LESSON VII.

THE ARK AND DOVE.

1. THERE was a noble ark,
Sailing o'er waters dark,
And wide around`;
Not one tall tree was seen`,
Nor flower', nor leaf of green`,
All'—all was drowned`.

2. Then a soft wing was spread,
And o'er the billows dread
A meek dove flew`;
But on that shoreless tide,
No living thing she spied
To cheer her view.

3. So to the ark she fled,
With weary, drooping head,

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To seek for rest;
Christ is *thy* ark', my love',
Thou art the tender dove';
Fly to *his'* breast'.

MRS. SIGOURNEY.

LESSON VIII.

THE RETURN OF THE DOVE.

1. THERE was hope in the ark at the dawning of day,
When o'er the wide waters the dove flew away;
But when', ere the night', she came wearily back
With the leaf she had plucked on her desolate track',
The children of Noah knelt down and adored',
And uttered in anthems their praise to the Lord.
O, bird of glad tidings'! O, joy in our pain'!
Beautiful dove'! thou art welcome again.

2. When peace has departed the care-stricken breast,
And the feet of the weary one languish for rest';
When the world is a wide-spreading ocean of grief,
How blest the return of the bird and the leaf'!
Reliance on God is the dove to our ark,
And peace is the olive she plucks in the dark.
The deluge abates, there is sun after rain—
Beautiful dove'! thou art welcome again.

MACKAY.

LESSON IX.

ABRAHAM AND LOT: THE DESTRUCTION OF SODOM AND GOMORRAH.

1. A LONG time after the flood, there was a good man named Abram, who dwelt at Hebron, where he built an altar to the Lord. The name of his wife was Sarai. His nephew, Lot, and his family, dwelt in the beautiful plain of Jordan, near the city of Sodom.

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2. While Abram dwelt at Hebron, the Lord appeared unto him, and Abram fell on his face; and the Lord told him that he should be the father of a great people. Then God changed Abram's name, and called him *Abraham*, which means the father of a multitude; and he changed Sarai's name to *Sarah*, which means a princess.

God appears to Abraham.

3. Again the Lord appeared unto Abraham, and told him that the people of Sodom and Gomorrah,[1] the cities of the plain, were so wicked that he was going to destroy them. Then Abraham thought of his nephew Lot, who was a good man, and who lived in Sodom; and he prayed to the Lord, and asked him to spare the city if fifty righteous[2] people were there.

4. And the Lord said to Abraham, "If I find in Sodom fifty righteous persons, then I will spare all the place for their sakes." Then Abraham took courage to speak to the Lord again and again five times; and finally the Lord said to him, "If I find in Sodom *ten* righteous persons, I will not destroy it."

5. But there were not ten righteous persons in all Sodom, and therefore it could not be saved. But the Lord sent his angels to tell Lot to escape. And the angels led Lot and his wife, and their two daughters, out of the city, and told them to escape in great haste, and not look behind them. But Lot's wife disobeyed, and looked back; and God caused her to be changed into a pillar of salt.

6. And when Lot had escaped from the city, the Lord rained upon Sodom and Gomorrah brimstone[3] and fire from heaven, and destroyed the cities of the plain, and all the wicked people who dwelt in them.

[1] GO-MOR'-RAH; the *Dead Sea* is believed to cover the places where Sodom and Gomorrah stood.

[2] RIGHT'-EOUS (*rī'-chus*), good; holy.

[3] BRĪM'-STŌNE, sulphur.

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LESSON X.

ABRAHAM OFFERING ISAAC.

1. WHILE Abraham had no children, God had said to him that he would make him the father of a great nation. Already had Abraham and Sarah become old, when Isaac was born to them. On Isaac all their hopes were placed for the fulfillment[1] of the promise of the Lord.

2. When Isaac had grown to be almost a man, God, to try the faith of Abraham, said to him, "Take now thy son', thine only son Isaac',[a] and offer him for a burnt-offering upon a mountain which I will show[2] thee." Abraham prepared to obey the Lord; for he knew that God's command must be right, and he believed that if he should kill his son, God had power to restore him to life again.

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3. So Abraham rose up early in the morning, and took two servants with him, and his son Isaac, and they traveled three days, and then came to Mount Moriah.[3] Abraham told the servants that they might stop there, while he and Isaac went up into the mountain to worship.

Abraham and Isaac.

4. Then Abraham took wood for the burnt-offering, and gave it to Isaac to carry; and he took fire, and a knife, and they went up into the mountain together. As they walked along, Isaac said, "My father', behold the fire and the wŏod',[b] but where is the *lamb* for a burnt-offering?"

5. Isaac did not know that he was to be the lamb. Abraham said, "God will provide[4] a lamb, my son'." Then Abraham built an altar, and put wood upon it, and bound Isaac, and laid him upon the altar, and took the knife to slay his son, as God had commanded him.

The Offering.

6. But as Abraham raised the knife to strike, the angel of the Lord called to him out of heaven, and said, "Lay not thy hand upon the lad';[c] for now I know that thou fearest God, because thou hast not kept back thy son, thine only son, from him."

7. Then Abraham looked, and saw a ram caught in a bush by the horns; and he went and took the ram, and offered it, instead of Isaac, for a burnt-offering to the Lord. And the angel called again to Abraham and told him that in him should all the nations of the earth be blessed. We should never doubt God's goodness, but always, like Abraham, have faith[5] in him.

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[1] FUL-FILL'-MENT, completion.
[2] SHŌW (*shō*), often written *shew*, but pronounced *shō*.
[3] MO-RI'-AH.
[4] PRO-VIDE', procure.
[5] FAITH, confidence.

a Rule VIII., Note. b Rule XI., contrast; or, Rule VI., comparison and contrast.
c Rule X., command.

LESSON XI.

ISAAC AND REBECCA.

1. ISAAC had now grown to be a man, and Abraham did not wish him to marry one of the women of Canaan, because they were idolaters. So he said to his good and faithful servant Eliezer,[1] "Go now unto my own country, and to my kindred, and take a wife unto my son Isaac."

2. Then Eliezer took ten of his master's camels, and started on his journey. And when he came to the country between the rivers, it was evening; and he was tired, and sat down by a well. He did not know the people who lived there, nor did he know whom to choose for a wife for Isaac; but he prayed God to direct him; and God heard his prayer.

3. He had scarcely done praying to the Lord when he saw a young woman coming to the well. She carried a pitcher on her shoulder, and she went and filled her pitcher with water out of the well. The servant asked her to give him some water, and she was very kind, and gave him the pitcher; and then she drew water for the camels.

4. Eliezer had asked God to show him, by this sign, the

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Rebecca.

wife whom he was to take for Isaac; and now he was sure that this was the right person. So he took two bracelets,[2] and put them upon her hand, and gave her a gold earring, and asked, "Whose daughter art thou?" She told him her name was Rebecca, and that her father was Bethuel,[3] a kinsman[4] of Abraham.

5. Then Eliezer went to the house of Bethuel, and staid with him and his family. And he asked if Rebecca might go to Hebron, and marry Isaac. And they were willing that she should go, for they believed it was God's will. So Rebecca left her father, and mother, and brothers, and sisters; and taking her nurse, and her maids, she went with Eliezer to Hebron. And Isaac loved Rebecca, and she became his wife; and God blessed them.

[1] E-LI-E'-ZER.
[2] BRĀCE'-LETS, ornaments for the wrist.
[3] BE-THU'EL.
[4] KĪNS'-MAN, relative.

LESSON XII.

JACOB AND ESAU.

Esau the Hunter.

1. GOD gave two sons to Isaac and Rebecca. Their names were Esau and Jacob. Esau was the elder. When they grew up, Esau was a roving man, and fond of hunting; but Jacob was a plain and quiet man, and dwelt in a tent.

2. One day when Esau had been hunting, he came home very tired, and hungry. Jacob was eating pottage in the tent; and his brother said to

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him, "Give me pottage';[1a] for I am faint'." Jacob said, "Sell me thy birth-right',[2] and I will give thee pottage'."[b] And Esau said, "Behold, I am about to die'; and what profit will my birth-right be to me'?"[c] So he sold him his birth-right; and Jacob gave him food to eat, and he went away.

3. When Isaac had become old, and his eyes were so dim that he could not see, he called Esau, and said to him, "Take now thy bow and arrows, and go out to the field, and get some venison,[3] and make savory[4] meat such as I love, and bring it to me, that I may eat, and bless thee before I die."

4. So Esau took his bow and arrows, and went into the field to hunt for venison. When Rebecca heard Isaac speak to Esau, she was not pleased, because she wished Isaac to bless Jacob; for God had said Jacob should be greater than Esau.

5. So she called Jacob, and said, "Esau is now gone to hunt for venison, that his father may eat, and bless him. Now obey' me, and go', and kill two kids',[a] and I will make savory meat', and thou shalt bring it to thy father, that he may eat and bless thee."

6. But Jacob said, "I know my father can not see', but he can feel'.[b] Esau is a *hairy* man', and I am a *smooth* man';[b] and if my father *feel* me', he will know I am Jacob', and not Esau', and I shall seem to him a deceiver', and bring a curse' upon me, and not a blessing'."[d]

7. But Rebecca told him to go, and bring the kids quickly; and he obeyed, and went, and brought the kids. Then Rebecca took the kids, and made savory meat, and she took Esau's clothes, and put them upon Jacob. She also put the hairy skins of the kids upon his neck and hands, that he might feel rough like Esau; and then she sent him with the meat to his father.

8. And when Jacob went in, Isaac heard him, and asked how he found the meat so quickly. Then Jacob spoke falsely, and said, "Because the Lord brought it to me"

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Then Isaac put his hands on Jacob, and said, "The voice is like Jacob's voice'; but the hands are the hands of Esau'."[b]

Isaac blessing Jacob.

9. Isaac believed it was Esau; and he ate the meat, and drank the wine, which Jacob gave him. Then he kissed Jacob, and said, "The Lord bless thee, and give thee plenty of corn and wine. People and nations shall serve thee, and thy mother's sons shall bow down to thee."

10. When Isaac had finished blessing Jacob, Jacob went out; and soon after Esau came in, bringing savory meat for his father. When Esau asked his father to bless him, Isaac was greatly surprised, and troubled; but he could not recall[5] the blessing which he had given to Jacob.

11. Then Esau wept, and was very angry; and he said in his heart, "Soon my father will die, and then I will kill Jacob." But the evil words of Esau were told to Rebecca, and she and Isaac sent Jacob away to live in the country from which his mother came. Isaac and Rebecca never saw their son Jacob again.

[1] PŎT'-TAGE, broth; soup.
[2] BIRTH'-RIGHT, any right to which a person is entitled by birth.
[3] VĔN'-I-SON (*ven'-e-zn* or *ven'-zn*), the flesh of wild animals. In the United States it means the flesh of deer.
[4] SĬ'-VOR-Y, pleasant to the taste.
[5] RE-CALL', take back; change.

a Rule X. Earnest entreaty. b Rule VI. "Comparison and contrast."
c Rule X. Lamentation; and also Rule III. d Rule VIII., note.

LESSON XIII.

JACOB'S HISTORY.

1. So Jacob started to go down into the country between the rivers Tigris and Euphrates. And when it came night he lay down on the cold ground, and put a stone under his head for a pillow, and soon fell asleep.

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God appears to Jacob.

2. Then Jacob dreamed a dream. He thought he saw a ladder set on the earth, with its top reaching up to heaven, and holy angels going up and down upon it. Above it stood the Lord; and he spoke to Jacob and said, "I am the God of Abraham, and the God of Isaac. I will give all the land around thee unto thy children, and they shall possess it."

3. When Jacob awoke he said, "Surely the Lord is in this place', and I knew it not'. This is the house of God', and the gate of heaven'."[a] Then he took the stone and set it up for a pillar, and poured oil upon it, and called the place Bethel.

Jacob becomes a Shepherd.

4. And Jacob went to live with his uncle, Laban, his mother's brother. And he became a shepherd, and kept the sheep of Laban. He married Laban's two daughters, Leah and Rachel. And God blessed Jacob, and gave him many children, and great possessions of sheep', and oxen', and goats,' and camels'.[b]

5. After Jacob had lived many years with Laban, he took all he had, and went down into the land of Canaan to live there. While he was on the journey God appeared to him again, and blessed him, and gave him the new name of Israel, which means a prince. Jacob and Esau met again, and became friends.

Meeting of Jacob and Esau.

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6. By this time Jacob's mother, Rebecca, was dead, but his father, Isaac, was yet alive—a very old man. When Isaac died he was a hundred and eighty years old. We must next give some account of the sons of Jacob.

a Rule VIII. Note: 2d. b Rule VIII. Note: 1st.

LESSON XIV.

JOSEPH AND HIS BRETHREN.

Jacob and Joseph.

1. JACOB had twelve sons, six of whom were the children of his wife Leah, and two of them, Joseph and Benjamin, the children of his beloved Rachel: but his favorite among them all was Joseph; and, as a mark of his affection[1] for him, he made him a coat of many colors. When the ten saw that their father loved Joseph so much, they hated their younger brother, and were very unkind to him.

2. One night Joseph had a wonderful dream. He thought he was binding sheaves of corn[2] in the field with his brothers; and his brothers' sheaves arose, and stood up, and bowed before Joseph's sheaf. God made known to Joseph, by this dream, that his brothers should obey him, and that he should rule over them: but they were very angry with him when he told them his dream.

3. Soon after he dreamed again; and, behold, the sun, and the moon, and the eleven stars bowed down before him. Joseph told this dream also to his father and his brothers. Jacob understood[3] the meaning of the dream, and thought much about it; but his elder brothers only envied him, and hated him still more.

4. Jacob's sons were shepherds, and took care of their father's flocks; and the ten elder went to feed them in a distant part of the country; but Joseph and little Benja-

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min were with their father. One day Jacob called Joseph, and said, "Go now and see if thy brethren are well', and if the flocks are well', and bring me word again'."[a]

5. So Joseph went: but when his brothers saw him afar off, they said one to another',[b] "Behold',[b] this dreamer cometh. Come now, therefore, and let us slay' him, and cast him into some pit'; and we will say some evil beast has devoured[4] him'; and we shall see what will become of his dreams." But Reuben, who wished to save him, said, "Let us not kill him, but cast him into this pit." So, when Joseph came to them, they seized him', and tore off his coat of many colors', and threw him into the pit'; and then they sat down, and ate bread.

6. While they were eating, a company of merchants, who were going down to Egypt, came that way; and the cruel brothers drew Joseph up out of the pit, and sold him to the merchants for twenty pieces of silver. The merchants carried him with them, and sold him to Potiphar, an officer of the King of Egypt. Reuben was absent when they sold Joseph; and when he came back to the pit, and could not find Joseph there, he rent his clothes, and ran to his brothers and said, "The child is not'; and I, whither shall I go'?"[c]

7. And they killed a kid, and dipped Joseph's coat in the blood, and took it to their father, and said, "This have we found: know now whether it be thy son's coat or not." And Jacob said, "It *is* my son's coat: an evil beast hath devoured him: Joseph is, without doubt, rent in pieces." And then Jacob wept, and rent his clothes, and mourned for Joseph. And all his sons and all his daughters came to comfort him; but he refused to be comforted; and he said, "I will go down into the grave, unto my son, mourning."

[1] AF-FĔC'-TION, love.
[2] CŎRN, any kind of grain.
[3] UN-DER-STOOD', knew; perceived.
[4] DE-VOUR'ED, eaten.

a Rule X. Command. b Rule II. c Rule X. Lamentation.

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LESSON XV.

JOSEPH A PRISONER IN EGYPT.

1. BEFORE Joseph had been long in the house of Potiphar, he was falsely accused by Potiphar's wife, and thrown into prison. There his good conduct obtained for him the favor of the keeper of the prison, who committed[1] all the other prisoners to his care.

2. Soon after this the chief butler[2] and the chief baker of Pharaoh,[3] the king, were also put in prison. One morning, when Joseph went in to see them, he found them looking sad and unhappy, and he asked, "Why look ye so sadly to-day`?" They said, "We have dreamed dreams`, and there is no one to interpret[4] them for us." And Joseph said unto them, "Do not interpretations[5] belong to God'? Tell me your dreams, I pray you."

Joseph in prison.

3. Then the butler told his dream, and said, "I saw in my dream a vine, and in the vine three branches, and they budded', and the flowers came',[a] and the fruit ripened`; and I took Pharaoh's cup, and gathered the grapes, and pressed them into the cup; and I gave the cup into Pharaoh's hand."

4. And then Joseph said, "The three branches are three days. In three days Pharaoh will restore thee to thy place, and thou shalt give the cup into his hand." Joseph also added, "Do not forget me when it shall be well with thee, but speak for me to Pharaoh, and bring me out of prison; for I was stolen away from Canaan, and brought to Egypt, and I have done nothing that they should put me into this dungeon."

5. Then the baker told *his* dream, and said, "I had three

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baskets upon my head; they were full of baked meats for Pharaoh, and the birds came and ate the meat out of the baskets on my head." Joseph answered, "The three baskets are three days; yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee."

6. All happened as Joseph had said, for God had given him wisdom to interpret rightly. In three days was Pharaoh's birthday; and he made a feast for all his servants, and called the butler and the baker out of prison. He forgave the butler, and restored him to his place, and the butler gave the cup into Pharaoh's hand; but the baker was hanged, as Joseph had said. Yet the butler forgot his promises to Joseph.

7. Two years after the butler had been taken out of prison, Pharaoh himself had two wonderful dreams. He thought he stood by the river, and saw seven fat kine[6] come up out of it, and feed in a meadow. Soon after he saw seven other kine come up, very thin and poor, and they ate up the seven fat kine; and still they were lean, the same as before. Then he slept and dreamed again, and he saw seven fine good ears of corn come up upon one stem, and soon after seven ears more, very thin and blasted[7] by the east wind, and the seven bad ears devoured the seven good ears. Then Pharaoh awoke', and, behold',[b] it was a dream'.

8. In the morning Pharaoh was much troubled about his dreams; and he sent for all the wise men of Egypt, who pretended that they could explain hidden things, and he told them his dreams; but there was no one that understood their meaning. Then the chief butler remembered Joseph, and he told the king about him, and the king sent hastily and brought him out of prison, and told him his dreams, and asked him if he could interpret them. But Joseph, knowing that he had no wisdom in himself, and that all he had God gave him, said to Pharaoh, "It is not in me: God shall give Pharaoh an answer of peace."

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Joseph before Pharaoh.

9. Then Joseph explained to Pharaoh as the spirit of God taught him, and said, "The seven fat kine, and the seven good ears of corn, are seven years of great plenty; and the seven lean kine, and the seven thin and blasted ears, are seven years of famine that shall come upon the land. And the famine shall be so grievous[8] that the years of plenty shall be forgotten, and the famine shall consume[9] the land."

10. Then Joseph, after he had told Pharaoh the meaning of the dreams, also said to him, "This thing God hath done, and he will shortly bring it to pass. Now, therefore, let Pharaoh look for a wise man, and set him over the land; and let him gather up the corn in the seven years of plenty, and keep it laid up in all the cities of Egypt, that when the seven years of famine come there may be food to eat."

11. All that Joseph said pleased Pharaoh. And Pharaoh said to his servants, "Can we find another man like this'—a man in whom is the Spirit of God'?" And he also said unto Joseph, "Because God hath made known to thee all these things, there is no one so wise as thou art. Thou shalt be over my house'; and my people shall be ruled by thee'; only in the throne will I be greater than thou. See, therefore, I have set thee over all the land of Egypt."

[1] COM-MĬT'-TED, gave; intrusted.
[2] BŬT'-LER, an officer who took charge of the wine, etc.
[3] PHA'-RA-OH (*fā'-ro*).
[4] IN-TĔR'-PRET, explain.
[5] IN-TER-PRET-Ā'-TIONS, explanations.
[6] KĪNE, cows.
[7] BLĂST'-ED, blighted; withered.
[8] GRIĒV'-OUS, severe.
[9] CON-SŪME', lay waste; ruin.

a Rule VIII., Note.
b Rule II.

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LESSON XVI.

JOSEPH GOVERNOR OF EGYPT.

1. PHARAOH did as he had promised; and he made Joseph governor over all the land of Egypt; and he put his own ring upon Joseph's hand', and a gold chain about his neck', and clothed him with fine linen', and made him ride in a chariot',[2] and commanded that all the people should bow the knee before him', and obey[1] him.

Joseph governor of Egypt.

2. During the seven years of plenty Joseph collected the corn throughout all the land, and laid it up in barns and storehouses; and the quantity was so great that they left off numbering[1] it. But the seven good years ended,

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and then the seven years of famine began. The famine was in all the countries round about; only in Egypt there was bread; and from other countries people came into Egypt to buy corn of Joseph.

3. The famine was in the land of Canaan also, and poor old Jacob and his sons had no bread. So when Jacob heard that there was corn in Egypt, he sent his ten elder sons to buy some; but Benjamin staid with his father, for Jacob loved him so much that he did not like to have him go away.

4. The ten brothers went to Egypt, and came and stood before Joseph, and bowed to the ground. They did not know him, for he was only a boy when they sold him to the merchants, and now he was a man thirty-seven years old; but Joseph knew his brothers; and he remembered, also, his dream of the sheaves of his brothers bowing down to him. And now that dream was explained!

5. Joseph did not make himself known to his brethren, but he spoke roughly to them, and said, "Who are you'? Whence do you come'?"[b] They said, "We come from Canaan to buy corn." And Joseph spoke harshly, and said, "Ye are spies': to see the poverty of the land are ye come." And they said unto him, "Nay', my lord', but to buy food are thy servants come."

6. And he questioned[2] them still more, and they said, "Thy servants are twelve brethren, the sons of one man in the land of Canaan; and the youngest is this day with our father, but one is not."[3] But Joseph, still pretending to doubt their word, and to believe them to be spies, said, "If ye be true men let one of you stay here a prisoner, and the others shall go and take corn for your families, and bring your youngest brother to me when ye come again, and then I shall know that your words are true."

7. The brothers were much distressed[5] to hear this, and Joseph too was distressed to see their sorrow, and he turned away and wept. They thought of their cruel treatment [c] their brother Joseph, and they said one to another, "We

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are verily guilty concerning our brother, because we saw the anguish[6] of his soul when he besought us, and we would not hear; therefore is this distress come upon us."

8. As they talked with one another Joseph understood all they said, but they knew it not, for he spoke to them by an interpreter. And Joseph took Simeon from them, and kept him a prisoner, but he sent the rest away after he had filled their sacks with corn. He told his servant to take the money which they had paid him, and put it into their sacks secretly. And when they had gone, and were on their journey, as one of them opened his sack, he found his money in the sack's mouth; and when they had reached home, and had emptied their sacks, behold, every man's bundle of money was there. And they and their father Jacob were afraid, and wondered what it could mean.

Joseph's brethren return home.

[1] NŪM'-BER-ING, measuring and counting.
[2] QUĒS'-TIONED, asked questions.
[3] "IS NOT," is not living.
[4] PRE-TĔND'-ING, feigning.
[5] DIS-TRĒSS'ED, grieved.
[6] ĂN'-GUISH, deep distress.

a Rule II., and Note to Rule VIII. b Rule III.

LESSON XVII.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.

1. JACOB was very sorry when he heard that Simeon was a prisoner in Egypt, and, being filled with grief at the thought of parting with Benjamin, he said, "Me have ye bereaved[1] of my children. Joseph is not', and Simeon is not',[a] and ye will take Benjamin away'." Reuben answered, "Give him to me';[b] I will bring him to thee again'."

2. When all the corn was eaten, and Jacob and his sons had but little food left, Jacob said to his sons, "Go again

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to Egypt'; buy us a little food'." But they replied, saying, "We dare not go without Benjamin, for the man did solemnly command us, saying, 'Ye shall not see my face except your brother be with you.'"

3. And Jacob said, "Why did ye deal so ill with me as to tell the man that ye had another brother'?"[c] And they said, "The man did ask us of our state, and of our kindred, saying, 'Is your father yet alive'?[d] Have ye another brother'?'[d] And we told him according to these words. Could we certainly know that he would say, Bring your brother down'?"

Jacob mourns the departure of Benjamin.

4. Then Jacob said, "If it must be so now, do this: take a present for the man, a little balm', and a little honey', spices', and myrrh', nuts', and almonds';[e] and give him again the money you found in your sacks, and take more money for the new corn, and go, and Benjamin may go with you. And may God give you mercy before the man, that he may send away your other brother and Benjamin." So they took Benjamin, and departed, and went down to Egypt.

5. And when Joseph saw them coming, and Benjamin with them, he said to his servant, "Bring the men home; they shall dine with me to-day." So the servant obeyed, and brought them all to Joseph's house, and he talked kindly to them, and Simeon was sent to them out of prison.

6. And when Joseph came home at noon, his brothers gave him the present they had brought; but Joseph would not take their money. Then he asked them of their welfare, and said, "Is your *father'* well', the *old man'* of whom ye spake'? Is *he'* yet alive'?"[f] And they answered, "Thy servant our father is in good health'; he is yet alive'." And they bowed down their heads before him.

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7. And he lifted up his eyes and saw his brother Benjamin', his mother's son', and said, "Is this your younger' brother' of whom ye spake' unto me'?"[1] And he said, "God be gracious[2] unto thee, my son." The tears were in Joseph's eyes, but he did not wish his brothers to see him weep, and he made haste, and went into his own room and wept there. Then he washed his face, and went to them again, and told the servants to set on bread.

8. And the servants did as Joseph commanded them; and they placed Joseph's brothers at the table, the eldest first, and so on down to the youngest; and Joseph's brothers wondered at this. And Joseph took and sent messes unto them from before him; but Benjamin's mess was five times larger than any of the others; and "they drank, and were merry with him."

9. When they had finished, Joseph said secretly to his servant, "Put the men's corn-money into their sacks again, and take my silver cup and put it into Benjamin's sack." The servant obeyed, and in the morning he sent them away. When they were gone, Joseph told his servant to run after the men and accuse them of having stolen the cup.

10. The man went quickly, and soon overtook the brothers, and charged[3] them with having stolen his master's cup. And they were surprised, and wondered very much, for they knew they had stolen nothing; and they said, "With whomsoever the cup is found, let him die, and we will be slaves to my lord." So they all took down their sacks, and the man searched, and began at the eldest, and left off at the youngest, and he found the cup where he had put it, in Benjamin's sack. Then they rent[4] their clothes, and went back to Joseph, and fell down before him.

The cup found in Benjamin's sack.

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11. Then Joseph said, "What is this that ye have done'?"[c] And Judah answered, "What shall we say'? or how shall we clear ourselves'?[c] God has found out our iniquity; behold, we are my lord's servants." But Joseph said, "The man with whom the cup was found, *he* shall be my servant';[a] but go you in peace to your father'."

12. Then Judah came near to Joseph; and he told him how much his father Jacob loved Benjamin, and how unwilling he had been to part with him; and he also said, "Thy servant became surety[5] for the lad unto my father; let me then abide, instead of the lad, a bondman to my lord; and let the lad go with his brethren; for how shall I go to my father, and the lad be not with me'? lest I see the evil that shall come on my father."

13. Then Joseph could not refrain[6] himself any longer, and he said to his servants, "Go out from me." And they went away, and Joseph stood alone with his brothers. Then he wept aloud, and said, "I am Joseph, your brother, whom ye sold into Egypt; is my father'[f] yet alive'?"

Joseph makes himself known to his brethren.

And his brothers could not answer him. But Joseph spoke very kindly to them, and said, "Do not be sorry, nor angry with yourselves, because you sold me into Egypt; for God sent me here to preserve life." Then he fell upon his brothers' necks, and kissed them, and wept upon them; and they all talked and wept together.

14. And after this Joseph sent his brothers back to Canaan, laden[7] with corn, and with presents for their father; and he gave them wagons, and he told them to bring their father Jacob, and all that they had, down to Egypt, and dwell there. The old man could hardly believe them when they told him all these things: but when he saw the wag-

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ons, and the presents, he exclaimed, "It is enough'; Joseph, my son, is yet alive'; I will go and see him before I die."

15. Then Jacob, who was called Israel, started to go down to Egypt, taking with him all his family, and his sons and daughters, and their families, and his flocks, and his herds. And while he was on the journey, God spake to him in the visions[8] of the night, and said, "Jacob! Jacob!" And he answered, "Here am I." And God said to him, "I am the God of thy father. Fear not to go down into Egypt; for I will there make of thee a great nation."

16. And Joseph came as far as Goshen to meet his father: and when he saw him, he fell upon his neck, and wept; and after that he took him to see Pharaoh. And Jacob blessed Pharaoh; and Pharaoh gave the children of Israel the land of Goshen to dwell in. And when Jacob had lived seventeen years in the land of Goshen, he died at the age of a hundred and forty-seven years. As Joseph had before promised, he took the body of his father down to Canaan, and buried it there. And the children of Israel increased in numbers and riches in the land of Egypt.

The body of Jacob is carried to Canaan for burial.

[1] BE-REAVED', deprived.
[2] GRA'-CIOUS, kind; merciful.
[3] CHARGED, accused.
[4] RENT, tore.
[5] SURE'-TY (*shûre'-ty*), security against loss.
[6] RE-FRAIN', restrain; keep back.
[7] LA'-DEN, loaded.
[8] VIS'-IONS, dreams.

a Rule VI., comparison. b Rule X., entreaty. c Rule III.
d Rule I. e Rule II., succession of particulars; see, also, Rule VIII., Note.
f Rule IX.

Note a, verse 11.—The word *servant* has the rising inflection, and *father* the falling, on the supposition of comparison or contrast between "*he*" and "*you*." If, however, it be supposed that the sense is "completed" at the word *servant*, then *servant* should receive the falling inflection, in accordance with Rule II. Many cases of this kind must necessarily occur in which different inflections will be used by equally good readers, depending, however, upon the *differences of meaning* which they severally attach to the sentence.

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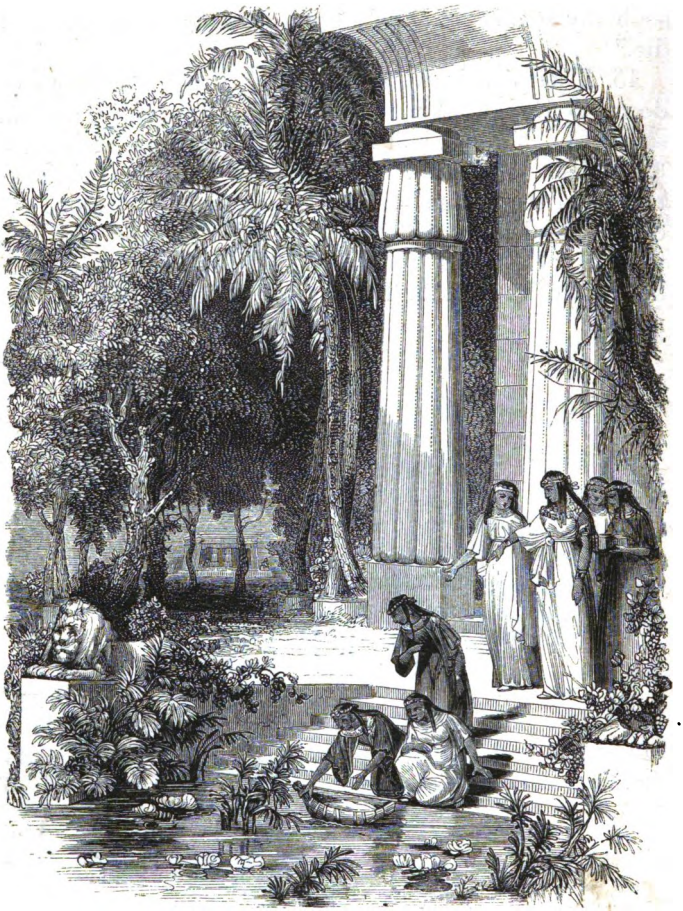

LESSON XVIII.

THE STORY OF MOSES.

1. AFTER the death of Joseph, the Israelites continued to prosper in the land of Egypt: but after many years a new king ascended the throne, and treated them with great

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The Israelites are made servants.

cruelty. He not only made servants of them, and compelled them to labor hard in the fields, and in making bricks, but he made a law that every little Israelitish[1] boy that was born should be thrown into the River Nile, and drowned.

2. It was at this time that Moses was born; and, as he was a goodly child, his mother hid him three months. And when she could no longer hide him, she made an ark of bulrushes,[2] and daubed it with slime and pitch so that the water could not get in, and then she put the child into the ark, and laid it among the reeds or flags by the side of the river. Then she went away weeping; but she left her little daughter Miriam near by to watch, and see what should become of the child.

3. Soon after, the daughter of Pharaoh, the king, came down to the river, with her maidens, to bathe; and when she saw the ark among the reeds, she sent her maids to bring it to her. When she had opened the ark, she saw the child; and the babe looked up, and wept. Then the king's daughter was moved with pity, and she said, "It is one of the Hebrews'[3] children."

4. When Miriam heard her speak kindly, she went up to the princess, and said, "Shall I go and call a Hebrew woman to nurse the child for thee?" Pharaoh's daughter said "Go." Then Miriam ran home, and brought her mother; and the kind princess said to her, "Take this child, and nurse it for me, and I will pay thee thy wages." And the mother took the child, and nursed it. The king's daughter loved the child, and said, "He shall be my son, and I will name him Moses, because I drew him out of the water."

5. Moses grew up a good man, and worshiped the God

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Moses sent to Pharaoh.

of his fathers, Abraham, Isaac, and Jacob. And God blessed him, and made him wiser than any of the Egyptians, and, at length, through him, delivered the children of Israel from their bondage[4] in Egypt. It was by the command of the Lord that Moses went to Pharaoh, and said, "Thus saith the Lord God of Israel, Let my people go, that they may serve me."

The Egyptians pursue the Israelites.

6. And when Pharaoh would not let the Israelites go away from Egypt, Moses, at the command of the Lord, stretched forth his hand, and the Lord sent great plagues[5] upon Pharaoh and the Egyptians; and when the Israelites went away, and Pharaoh pursued after them with his chariots and his horsemen, Moses stretched forth his hand again, and the Lord destroyed Pharaoh and all his hosts in the Red Sea.

[1] IS'-RAEL-I-TISH, belonging to the children of Israel.
[2] BUL'-RUSH, a large kind of rush or flag.
[3] HE'-BREWS, one of the names by which the Israelites were called.
[4] BOND'-AGE, servitude.
[5] PLAGUE, any great evil or calamity.

LESSON XIX.

MOSES SAVED BY THE KING'S DAUGHTER.

1. BY the side of a river so clear,
They carried the beautiful child;
Mid the flags and the bushes,
In an ark of bulrushes,

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They left him so lonely and wild;
For the bad men would come,
If he tarried[1] at home,
And murder that infant so dear.

2. By the side of the river so clear,
The ladies were winding[2] their way,
When Pharaoh's daughter,
Went down to the water,
To bathe[3] at the close of the day;
Before it was dark
She opened the ark,
And found a sweet infant was there.

3. By the side of the river so clear,
That infant was lonely and sad;
And she took him in pity,
And thought him so pretty,
And made little Moses so glad;
She called the loved one
Her beautiful son,
And sent for a nurse that was near.

4. Away from the river so clear,
They carried the beautiful child,
To his own tender mother,
His sister and brother,
And then he looked happy and smiled;
His mother, so good,
Did all that she could
To nurse him and teach him with care;
And a good man he grew,
And a wise one too,
For the Spirit[4] of God was there.

[1] TAR'-RIED, staid.
[2] WIND'-ING, passing along, not in a direct line.
[3] BATHE, wash.
[4] "SPIRIT OF GOD," God's influence.

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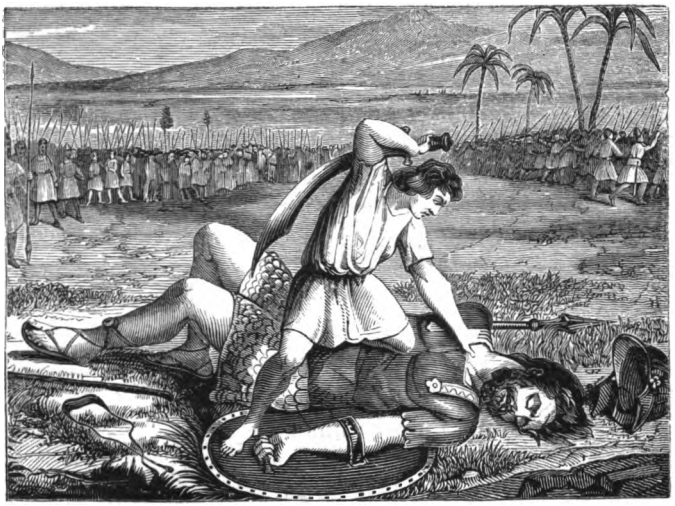

LESSON XX.

DAVID AND GOLIATH.

1. LONG after the time of Moses, while the Israelites dwelt in the land of Canaan, and Saul was king over them, there was war between the children of Israel and the Philistines;[1] and the three eldest sons of Jesse were with the army of Saul.

David the shepherd.

2. Now Jesse had a young son, David by name; and David was a shepherd, and kept his father's flocks. One day Jesse called David, and said, "Go now to the camp, and see thy brothers, and ask if they are well; and take them some corn, and ten loaves of bread, and carry these ten cheeses to their captain."

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3. And David rose up early in the morning, and left the sheep with a keeper, and went as his father had commanded him. When he came near the army he heard a great shout, for the soldiers were just going to begin the battle. Then he made haste, and ran to speak to his brethren.

4. While they were talking, a giant came out of the Philistines' army, named Goliath,[2] of Gath. He was very tall, and covered with thick armor, and he had a great sword, and shield, and spear; and he stood and called to the army of Israel, and said, "Why do ye come out to fight'? Am not I a Philistine, and ye servants to Saul'? Choose a man, and let him come out and fight me. If he be able to kill me', then will we be your servants';[a] but if I kill him', then shall ye be our servants'."[a]

5. When the Israelites heard these words they were afraid, and fled before the giant. And David said, "Who is this Philistine, that he should defy the armies of the living God'?"[b] And the people told him that he came every day to fight, and that no one dare go out to meet him, and that the king had promised to give great riches to the man who should kill him, and to make him the king's son-in-law.

6. When Eliab,[3] David's eldest brother, heard David talking about the Philistine, he was angry with David, and said to him, "Why camest thou here'?[b] What hast thou done with those few sheep in the wilderness'?[b] I know thy pride, and the naughtiness of thy heart',[c] for thou art come down to see the battle'." But David answered gently, "What have I now done'?[b] Is there not a cause'?"[d]

7. Then some of the people went to Saul, and told what David said; and Saul sent for David. Then David spoke boldly to the king, and said to him, "Do not fear this great Philistine; I am ready to go and fight him." But Saul said, "Thou art not able to fight with him; for thou art but a youth, and he is a man of war, and has been used to fighting all his life."

8. And David said unto Saul, "I am a shepherd, and

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David slays the lion.

I keep my father's sheep in Bethlehem. One day a lion and a bear came to my flock, and took away a lamb; and I ran, and smote them, and saved the lamb, and took it out of the lion's mouth. Thy servant slew both the lion and the bear; and this Philistine shall be as one of them, seeing he hath defied the armies of the living God. The Lord will deliver me out of his hands."

9. Then Saul took courage, and said, "Go'; and the Lord be with thee." And Saul put his own armor upon David; he gave him a coat of mail, and a sword, and put a helmet[4] of brass upon his head. But David said, "I can not go with these, for I have not proved[5] them." Then he put them off; and he took his staff, and chose him five smooth stones out of the brook, and put them into his shepherd's bag; and with these, and a sling in his hand, he went out to meet the giant.

10. As the Philistine came on, and saw David, he despised[6] him; for David was but a youth', and ruddy',[7] and of a fair countenance'.[c] And the Philistine said to David, "Am I a *dŏg*,[e] that thou comest to me with a stăff?"[e] And then he cursed David, and said, "Come to me', and I will give thy flesh to the fowls of the air', and to the beasts of the field'."

11. Then said David to the Philistine, "Thou comest to me with a sword', and a spear', and a shield'; but I come to thee in the name of the Lord of hosts'; the God of the armies of Israel which thou hast defied'. This day will the Lord deliver thee into my hand'; and I will *smite* thee', and take thy *head* from thee'; and I will give the bodies of the host of the Philistines this day unto the fowls of the air', and to the wild beasts of the earth'; that all the earth may know that there is a *God* in Israel'."

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12. Then David ran to meet the Philistine'; and he put his hand into his bag', and took a stone', and put it into his sling', and slang it'; and the stone struck the forehead of the giant', and sank into it',[f] so that he fell upon his face to the earth'. And David ran to the Philistine', and stood upon him', and took the sword of the giant', and slew him',[f] and cut off his head'. Then all the Philistines fled; and the army of Israel pursued them, even unto their own country, and killed a vast multitude of them.

[1] PHIL'-IS-TINES, inhabitants of Western Palestine.
[2] GO-LI'-ATH (or *Go-li'-ah*).
[3] E'-LI-AB.
[4] HĔL'-MET, armor for the head.
[5] PRŎV'ED, tried.
[6] DE-SPĪS'ED, scorned; disdained.
[7] RŬD'-DY, of a reddish, youthful color.

a Rule VI., comparison and contrast. b Rule III.
c Rule VIII., *emphatic* succession of particulars. d Rule I.
e Rule XI., sarcasm. f Rule II., unemphatic succession of particulars.

LESSON XXI.

DAVID, SAUL, AND JONATHAN.

1. ON the return of David from the slaughter[1] of the Philistine, Abner, the captain of the king's host, met him and brought him to Saul, with the head of the Philistine in his hand. And Saul said to him, "Whose son art thou',[a] young man'?"[b] And David said, "I am the son of thy servant Jesse, the Beth'-lehemite."

2. And Saul would not let David go back to his father's house, but kept him, and made him a captain over the men of war. And Jonathan, Saul's son, loved David; and he took off his own robe, and gave it to David; and he also gave him his own sword, and his bow, and his girdle.

David is praised more than Saul.

3. And when Saul and his army were returning home from the battle, the women came out to meet them with instruments of music; and, as they sang, and

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danced, and played, they answered one to another, and said, "Saul hath slain his thousands, and David his ten thousands." These words displeased Saul, and from that time he became jealous[2] of David, and often, in fits of anger, tried to kill him.

4. At one time, when Saul was in his own house, he hurled[3] a javelin[4] at David, but David got out of his way, and the javelin struck the wall. Then Saul sent David out to fight against the Philistines, hoping that he would fall in battle; but God was with David, and kept him safe from harm. And Jonathan told David that his father Saul sought to kill him, and so David hid himself.

5. Saul thought that at the time of the feast of the new moon David would be at the feast, and then he would kill him. But Jonathan met David, and the two friends talked about the matter, and they agreed that, if Saul should be angry, and still determine to kill David, Jonathan should go out into the field where David was hid, and let him know, by some sign, that it would not be safe for him to return.

6. And this is what the two friends agreed upon. Jonathan said, "I will come out into the field on the morning of the third day, and shoot three arrows near the place where thou art hid, as though I shot at a mark. Then I will say to the lad who shall be with me, 'Go, and find the arrows.' If I say to him, 'Behold, the arrows are on this side of thee',' then thou mayest come';[c] for it shall be a sign that my father will not hurt thee. But if I say to the lad, 'Behold, the arrows are beyond thee',' then know that there is danger, and escape'."

7. At the time of the feast, David's place was empty, and Saul wondered where he was, but said nothing. Next day, also, David was not at the feast, and Saul began to be angry, and said, "Where is David'? He was not at the feast yesterday',[c] and I do not see him here to-day'. Why does he not come'?" And when Jonathan made some excuse for David, Saul was very angry, and said, "David

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shall die; send and bring him here, for he shall surely die." But Jonathan said, "*Why* shall David die'? What hath he done'?" Then Saul was still more angry; and he threw a javelin at Jonathan, because Jonathan loved David.

8. Then Jonathan arose quickly, and went away from the table, and he was very sad, and ate no meat that day. The next morning he went out into the field at the time agreed upon, and he had his bow and arrows, and a little lad was with him. And he shot the arrows, and said to the lad, "Run and find them." And as the lad ran, he shot an arrow beyond him, and called, and said, "Is not the arrow beyond thee'? Make haste and bring me the arrows." Then Jonathan sent the lad away, and when he was gone David arose, and the two friends met, and kissed each other, and wept together.

Jonathan shoots the arrows.

9. Then David went first into the country of the Philistines to escape from Saul, and after that he fled to the mountains, but Saul pursued after him. At one time David and his men were in a cave, and Saul went into the same cave to rest, not knowing that David was there. While Saul was asleep, David might have killed him, but he would not; but he cut off a part of Saul's robe, that Saul might know that his life had been spared.

David takes Saul's spear.

10. At another time, while Saul, and Abner his captain, and his men, were asleep at night in their camp, David went and took Saul's spear, and a bottle of water

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that was near his pillow, and carried them to the top of a hill afar off. Then he called aloud to Abner, and said, "Abner', what are you doing'? Why do you not take better care of your king'? See where the king's spear is, and the bottle of water that was by his pillow."

11. Then Saul, when he heard David's voice, said, "I have sinned: return, my son David; I will no more do thee any harm, for thou hast spared my life this day." Then one of Saul's men went over and carried back the spear and the bottle of water, and David and Saul parted friends; but David was still afraid of Saul, and went to dwell in another country.

The battle on Mount Gilboa.

12. After this the war continued between the Israelites and the Philistines, and there was a great battle on Mount Gilboa,[5] and the Israelites fled, and Saul's sons were slain; and Saul fell on his own sword, and killed himself, that he might not fall into the hands of the Philistines. Then David came back to his country, and became king in the place of Saul.

Saul and his sons are among the slain.

13. But David mourned for Jonathan, and wrote a song of lamentation[6] for Saul and his sons, and said, "The beauty of Israel is slain. How are the mighty fallen in the midst of the battle. O Jonathan', thou wast slain in thy high places. How are the mighty fallen, and the weapons of war perished!"

[1] SLAUGH'-TER (*slaw'-ter*), destruction.
[2] JEAL'-OUS (*jel'-us*), suspicious.
'IURL'ED, threw with violence.
[4] JAVE'-LIN (*jav'-lin*), a kind of spear.
[5] GIL'-BO-A.
[6] LAM-EN-TA'-TION, mourning.

a Rule III. b Rule II. c Rule VI.

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LESSON XXII.

SOLOMON, THE WISE KING.

1. DAVID reigned[1] over Israel many years: and while he was yet king he wrote the book of Psalms, which contains many of his prayers to the Lord, and his praises of God's goodness and mercies. When he became old he caused his son Solomon to be crowned king; and Zadok[2] the priest, and Nathan the prophet, took Solomon and poured oil upon his head, and all the people shouted, "Gŏd sāve kīng Solomon!" And David charged[3] Solomon, saying, "Walk thou in the ways[4] of the Lord, and serve him, and then shalt thou prosper[5] in all that thou doest."

Solomon crowned king.

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2. After David was dead, Solomon went down to Gibeon to offer sacrifices to the Lord. There God appeared to Solomon in a dream by night, and said to him, "Ask what I shall give thee." And Solomon said, "I am but a child, yet I am the king of a great people, and I know not what to do. Give me, therefore, wisdom and knowledge, a wise and understanding[6] heart, that I may know how to rule the people as it shall please thee."

3. Then God said unto him, "Because thou hast asked for wisdom and understanding,[7] and hast not asked for thyself long life′, nor riches′, nor the destruction of thine enemies′, behold, I will give thee wisdom′, so that there shall be none like unto thee‵; and I will also give thee what thou hast *not* asked‵; both riches′ and honor‵; and if thou wilt walk in my ways, and keep my law, as thy father David did, I will give thee long life also." And Solomon awoke‵; and, behold′, it was a dream‵.

4. Solomon sat on his throne, and decided[8] causes which the people brought before him. One day there came to him two women, and brought two infant children with them. One child was alive and well, but the other was dead; and each claimed the live child as her own. First, one of the women spoke, and said, "Oh, my lord′, I and this woman live together in one house. We had each a little son‵; but this woman's child *died* in the night; and when it was dead she carried it to me, when I was asleep, and stole away *my* child′: and when I awoke in the morning, and looked at the dead child′, I knew′ it was not mine‵."

Solomon's wise Judgment.

5. Then the other woman cried out, angrily, "It is not so‵: but the living is *my* son′, and the dead is *her* son‵." Then the first said, "No‵: but the dead is *thy* son′, and the living is *my* son‵."[b] Thus they disputed before the king:

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and who could know which told the truth'? Then Solomon said, "The one saith, This is *my* son that liveth', and *thy* son is the dead': and the other saith, Nay', but *thy* son is the dead', and *my* son is the living'." Then he said, "Bring me a sword."

6. And they brought a sword to the king: and he said, "Divide the living child in two, and give half to *one* woman', and half to the *other*'." Then the true mother cried out, "Oh, do not kill the child': let the other woman have' it."[c] But the other said, "Let it be neither mine nor thine, but divide it." Then Solomon knew that the mother of the child was the one that would rather give it away than have it killed, and he said, "Give her the living child, and in no wise slay it. *She* is the mother thereof." And when the people heard of the matter, they feared the king, for they saw that the wisdom of God was in him.

Solomon's great Wisdom.

7. And Solomon was king many years. He built a great temple to the Lord, as God had directed him. The Bible tells us that he was wiser than all other men, and that people came from all nations to learn wisdom from him.

He writes the Book of Proverbs.

8. The Bible also tells us that "he spoke three thousand proverbs," or wise sayings; that his "songs were a thousand and five;" and that he wrote about trees, "from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;" and also that he wrote about beasts', and fowls', and creeping things', and fishes',

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The Book of Proverbs, the Book of Ecclesiastes,[9] and the Book of Songs—all of which are found in the Bible—are some of the writings of King Solomon.

1 REIGN'ED (*rāned*), ruled.
2 ZĂ'DOK.
3 CHĂRĞ'ED, commanded.
4 WĀYS, laws; commandments.
5 PRŌS'-PER, succeed.
6 UN-DER-STĂND'-ING, knowing.
7 UN-DER-STĂND'-ING, knowledge.
8 DE-CĪD'-ED, judged; decided disputes.
9 EC-CLE-SI-AS'-TES.

a Rule XII. Monotone.
b Rule VI. Comparison and contrast; and *also* Note to Rule IV.
c Rule X. Entreaty.

LESSON XXIII.

SOME OF THE WISE SAYINGS AND ADVICE OF KING SOLOMON.

1. WISDOM[1] is the principal thing. The fear of the Lord is the beginning of wisdom. Trust in the Lord with all thy heart. In all that thou doest acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes, but fear the Lord, and depart from evil.

Hear instruction.

2. My son, *hear the instruction of thy father, and forsake not the law of thy mother.* A wise son maketh a glad father, but a foolish son is the heaviness of his mother. Whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish.[3] Poverty and shame shall be to him that refuseth instruction.

3. Enter not into the path of the wicked, and go not in the way of evil men. If sinners entice[4] thee, consent thou not. He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. It is better to hear the rebuke[5] of the wise, than the song of fools. A good name is rather to be chosen than great riches.

4. Lying lips are an abomination[6] to the Lord, but they

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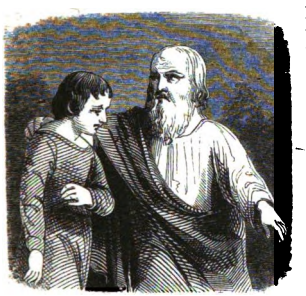
that deal truly are his delight. A faithful witness will not lie, but a false witness will utter lies. A righteous man hateth lying, but a wicked man is loathsome and cometh to shame. He that speaketh lies shall perish.

A mild answer.

5. He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city. *A soft answer turneth away wrath*; but grievous words stir up anger. He that is slow to wrath is of great understanding; but he that is soon angry dealeth foolishly.

6. Seest thou a man that is *hasty* in his words? There is more hope of a *fool* than of him. It is as *sport* to a fool to do mischief: but a man of understanding hath wisdom. He that covereth[7] his sins shall not prosper: but *he who confesseth and forsaketh his sins shall have mercy.* Though hand join in hand, the wicked shall not go unpunished.


Confess your faults.

7. Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise. Who hath woe? Who hath sorrow? Who hath contentions?[8] Who hath babbling?[9] Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red: at the last it biteth like a serpent, and stingeth like an adder. The drunkard and the glutton shall come to poverty.

8. The wicked flee when no man pursueth; but the righteous are bold as a lion. Walk not thou in the way with sinners; refrain[10] thy foot from their path. The way

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of the wicked is as darkness: they know not at what they stumble: but the way of the just is as the shining light, that shineth more and more unto the perfect day.

Remember thy Creator.

9. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. *Remember thy Creator in the days of thy youth.* Fear God, and keep his commandments; for God shall bring every work into judgment, with every secret thing, whether it be good', or whether it be evil'.

1 WĬS'-DŌM, knowledge; true religion.
2 HĔAV'-I-NESS, sorrow; grief.
3 BRŪ'-TISH, like a brute or beast.
4 EN-TĪCE', try to lead astray.
5 RE-BŪKE', reproof for faults.
6 A-BOM-IN-Ā'-TION, that which is detested.
7 CŌV'-ER-ETH, concealeth.
8 CON-TĔN'-TION, strife.
9 BĂB'-BLING, foolish talk; telling secrets.
10 RE-FRĀIN', hold back; keep from.

LESSON XXIV.

WORTH OF THE SCRIPTURES.

1. HOLY Bible', book divine';
Precious treasure', thou art mine':
Mine to tell me whence I came';
Mine to teach me what I am':

2. Mine, to chide me when I rove';
Mine, to show a Savior's love':
Mine art thou, to guide my youth
In the paths of love and truth':

3. Mine, to comfort in distress,
If the Holy Spirit bless';
Mine, to show by living faith
Man can triumph over death.

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PART II.

MORAL LESSONS.

LESSON I.

CHARLIE PORTER.

1. ONE day, while the teacher was engaged in the school-room, he heard the breaking of a pane of glass in one of the windows. He knew it must have been done by one of the children on the play-ground. He thought he would say nothing about it at the time, but wait and see if the child who did it would come and tell him of it.

2. After the lapse of a quarter of an hour, Charlie Porter, a little boy between five and six years of age, came in, trembling with fear, and, going up to the teacher, said to him, "Sir, a little boy in the play-ground broke a window."

3. Here Charlie paused, and looked up to the teacher as if he did not know what to say next. The teacher took his little trembling hand in his own, and Charlie continued,

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"It was with a stone he broke it, but he did not mean to do it."

4. Here Charlie made another pause, and again looked up to the teacher's face; but, seeing no sign of severity there, he took courage. "It was I who broke it," said he; "I am very sorry indeed, so I am."

5. The teacher kissed the child, and told him he was a good boy for telling the truth. He said to him, also, that he must be very careful about throwing stones. Charlie promised that he would be, and went away feeling very happy.*

LESSON II.

BE HONEST, AND DARE TO TELL THE TRUTH.

1. ONE day the children in the play-ground were engaged in building a tower of wooden bricks, when suddenly the bell rang for them to go into the school-room.

2. As soon as they heard the bell they agreed that they would pull down the tower. So, taking hold of it on all sides, some pushing and others pulling, they gave a great shout, and down the tower fell.

3. It happened that Willie Barton, one of the little boys, had a penny in his hand, and when the tower fell he dropped it, and it rolled away; but another boy, John Brown, who saw it rolling, picked it up, and put it into his pocket.

4. When the children were all seated in the school-room, Willie was seen to be in tears. The teacher asked him what was the matter. He said he had lost his penny. Then another boy started up, and said, "I think John Brown has it, for we saw him pick it up."

5. Now John was a proud boy, and very timid also; and when he was asked if he had taken the penny, he denied it. He had not the courage to own it. I do not sup-

* In this case it required much discretion on the part of the teacher to lead so young a child to accuse himself of what he considered a serious fault. If he had met with a harsh reception, the good impulse might have been checked, and the avowal not made; and perhaps the first step toward concealment of truth would have been taken.

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pose that when he picked up the penny he meant to steal it. O no, I do not think he was so bad as that; but when he had once denied taking it, he was too proud to confess his fault.

6. Then the teacher spoke kindly to him, and tried a long time to convince him of his error, and to induce[1] him to own that he had taken the penny. But all was in vain. John kept saying, "I didn't take it. I haven't got his penny."

7. The teacher said that the children themselves should decide the matter. Then six boys and six girls were chosen by lot as a jury.[2] The teacher stated the case to them. Those who had seen John take the penny told what they knew about it, and then the jury retired to consider the case. After a little while they came back, and pronounced a verdict[3] of *guilty*.

8. Although poor John had been able to hold out against the kind words of his teacher, he could not resist the censure[4] of his schoolmates. Bursting into tears, he handed the penny to the teacher, and, falling into his arms, confessed the whole. All the children were much affected. John was not punished by the teacher, for he seemed very sorry for what he had done; and the earnest entreaties[5] of his schoolmates, and of Willie too, in his favor, only made his grief the deeper.

9. Six months after this, when the circumstance was accidentally mentioned, John burst into tears. He was never again known to resort to the meanness of telling a lie. Although he sometimes did wrong, he had the courage to confess it. When a boy does wrong, and then tells a lie to conceal it, he not only commits a *sin*, but he is a great *coward* also. Always *dare* to speak the truth.

[1] IN-DŪCE', persuade.
[2] JŪ'-RY, persons chosen to decide a case.
[3] VĒR'-DICT, decision.
[4] CEN'-SŪRE (*sĕn'-shur*), blame; reproof.
[5] EN-TREAT'-IES, requests.

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LESSON III.

GEORGE JONES AND CHARLES BARLOW; OR, IDLENESS AND INDUSTRY COMPARED.

1. GEORGE JONES was an idle boy. He did not love study. The teacher of the school often told him, if he did not study diligently[1] when young, he would never succeed well. Yet George would often go to school without having made any preparation for his morning lesson; and, when called to recite, he would make so many blunders that the rest of the class could not help laughing at him.

2. At last George went with his class to enter college. Though he passed a very poor examination, he was admitted with the rest; for those who examined him thought it was possible that the reason why he did not answer questions better was because he was frightened. Now came hard times for poor George. In college there is not much mercy shown to bad scholars; and George had neglected his studies so long, that he could not now keep up with his class, let him try ever so hard.

3. George was wretched, of course. All the good scholars avoided[2] him; they were ashamed to be seen in his company. He became discouraged, and gradually grew dissipated.[3] The officers of the college were soon compelled to send him home. From that time his downward course was rapid. A few months ago I met him, and he was then a poor wanderer, without money and without friends. *Such are the wages of* IDLENESS.

4. Charles Barlow was a classmate of George. He was in the academy with him, and he went with him to college. He was about the same age as George, and did not possess[4] superior talents. Indeed, I doubt if he was equal to him in natural powers of mind.

5. But Charles was a hard student. When quite young, he was always careful and diligent in school. Sometimes, when there was a *very hard* lesson, instead of going out to

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play during recess, he would stay in to study. He had resolved that his first object should be to get his lessons well, and then he could play with a good conscience. He loved play as well as any body, and was one of the best players on the ground. I hardly ever saw any boy catch a ball better than he could. When playing any game, every one was glad to get Charles on his side.

6. I have said that Charles would sometimes stay in at recess. This, however, was very seldom; it was only when the lessons were very hard indeed. Generally, he was among the first on the play-ground, and he was also among the first to go into school when called. Hard study gave him a relish[5] for play, and play again gave him a relish for hard study, so he was happy both in school and out. The teacher could not help liking him, for he always had his lessons well committed,[6] and never gave him any trouble.

7. When he went to enter college, his teacher gave him a good recommendation. He was able to answer all the questions which were put to him when he was examined. He had studied so well when he was in the academy, and was so thoroughly prepared for college, that he found it very easy to keep up with his class, and had much time for reading interesting books.

8. There was in the college a society made up of all the best scholars. Charles was chosen a member of that society. It was the custom to choose some one of the society to deliver a public address every year. This honor was conferred[7] on Charles; and he had studied so diligently, and read so much, that he delivered an address which was very interesting to all who heard it.

9. At last he *graduated*, as it is called; that is, he finished his collegiate course, and received his degree. It was known by all that he was a good scholar, and by all that he was respected. His father and mother, brothers and sisters, came, on the commencement day, to hear him speak.

10. They all felt gratified, and loved Charles more than

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ever. Many situations of usefulness and profit were opened to him, for Charles was now an intelligent man, and universally respected. He is still a useful and a happy man. He has a cheerful home, and is esteemed[8] by all who know him.

11. *Such are the rewards of* INDUSTRY. How strange it is that any person should be willing to live in idleness, when it will certainly make him unhappy! The idle boy is almost invariably poor and miserable: the industrious boy is happy and prosperous.

[1] DĬL'-I-ĠENT-LY, industriously.
[2] A-VOID'-ED, kept away from.
[3] DĬS'-SI-PĀ-TED, intemperate; accustomed to strong drink.
[4] PŎS-SĔSS', have.
[5] RĔL'-ISH, fondness for.
[6] ĆOM-MĬT'-TED, learned.
[7] ĆON-FĔRR'ED, bestowed.
[8] ES-TEEM'ED, respected.

LESSON IV

THREE LESSONS OF INDUSTRY.

The Oak that from the acorn grew. The Boy that became a wise and a useful man. The Island built by coral insects.

1. How very small is the little plant that springs up from the acorn,[1] and how slowly it grows! and yet, by growing a little each day, and year by year, it finally be-

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comes a mighty oak; and the birds sing in its branches, and many cattle repose[2] in its shade.

2. There are little coral insects that begin to work way down on the bottom of the ocean: they build there cell after cell, one upon another, like little grains of sand. But day by day, and year by year, these little insects keep cheerfully toiling[3] on, never stopping to rest or to play, until, at length, their rocky dwellings reach above the water; and in this way beautiful islands are formed, and men go and dwell upon them.

3. "Little by little, and lesson after lesson, I will gather up the knowledge which I find in books, and in the world around me," said a thoughtful boy. And by learning a little every day, and learning it well, he became, at length, a wise and a useful man, honored and respected by all who knew him. Here are these three lessons of industry in verse:

LITTLE BY LITTLE.

1. "Little by little," an acorn said,
As it slowly sank in its mossy bed,
"I am improving every day,
Hidden deep in the earth away."
Little by little each day it grew;
Little by little it sipped the dew;
Downward it sent out a thread-like root;
Up in the air sprung a tiny[4] shoot.
Day after day, and year after year,
Little by little, the leaves appear;
And the slender branches spread far and wide,
Till the mighty oak is the forest's pride.

2. Far down in the depths of the dark blue sea
An insect train work ceaselessly;[5]
Grain by grain, they are building well,
Each one alone in its little cell;
Moment by moment, and day by day,
Never stopping to rest or to play.
Rocks upon rocks they are rearing[6] high,
Till the top looks out on the sunny sky;
The gentle wind and the balmy[7] air,
Little by little, bring verdure[8] there;
Till the summer sunbeams gayly smile
On the buds and flowers of the coral isle.

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3. "Little by little," said a thoughtful boy,
"Moment by moment, I'll well employ,
Learning a little every day,
And not spending all my time in play.
And still this rule in my mind shall dwell,
'Whatever I do, I will do it well.'
Little by little, I'll learn to know
The treasured[9] wisdom of long ago;
And one of these days perhaps we'll see
That the world will be the better for me."
And do not you think that this simple plan
Made him a wise and a useful man?

1. Ā'-CORN, the seed or fruit of the oak.
2. RE-PŌSE', rest.
3. TOIL'-ING, laboring; working.
4. TĪ'-NY, or TĪN'Y, little; very small.
5. CEASE'-LESS-LY, constantly.
6. RĒAR'-ING, building up.
7. BĀLM'-Y, mild.
8. VĚRD'-ŪRE, greenness; freshness of vegetation.
9. TREĀS'-URED, collected.

LESSON V.

ROBERT BRUCE AND TIMOUR THE TARTAR.

1. THE famous Robert Bruce of Scotland, having been defeated in battle, was obliged to hide himself sometimes in woods, and sometimes in the huts of poor peasants; for his enemies were in pursuit of him, and determined to kill him if they could find him.

2. One morning, after a sleepless night of anxiety,[1] as he was lying on a heap of straw in a deserted hut, reflecting[2] upon his misfortunes, and nearly discouraged,[3] he saw a spider trying to swing himself by his thread from one beam of the roof to another. He failed, and the thread swung back to its former position. He made another effort, fell back again, but immediately renewed[4] the attempt.

3. The attention of Bruce was now fully aroused, and his feelings enlisted[5] for the success of the little insect. Again and again the little creature failed, but as often renewed the attempt with unabated[6] energy, and, after thirteen unsuccessful efforts, succeeded in the fourteenth in reaching the desired position.

4. The lesson of perseverance taught by the spider roused the desponding[7] hero to new exertion.[8] He went

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forth from his hiding-place, collected his friends, defeated his enemies in a great and decisive battle, and was soon after crowned king of Scotland.

5. A similar story is told of Timour the Tartar. This famous Asiatic chief, having once taken shelter from his enemies in a lone building, saw a little ant try to carry a grain of wheat, larger than itself, up a high wall. Sixty-nine times did Timour see the grain fall to the ground, but at the next effort the ant carried off the prize. "I was in despair," said the chief, "but the sight gave me new courage, and I have never forgotten the noble lesson which it taught me." There is an old proverb which says, "Perseverance conquers all things."

[1] ANX-I'-E-TY, anxious or troubled care.
[2] RE-FLĔCT'-ING, thinking.
[3] DIS-CŎUR'-AGED, dejected; disheartened.
[4] RE-NEWED', began anew.
[5] EN-LĬST'-ED, called forth; engaged.
[6] UN-A-BĀT'-ED, undiminished.
[7] DE-SPŎND'-ING, despairing.
[8] EX-ĔR'-TION, (*egz-ẽr'-shun*), effort.

LESSON VI.

THE BOY WHO WAS TOLD TO TRY AGAIN.

1. "WILL you give my kite a lift'?" said my little nephew to his sister, after trying in vain to make it fly by dragging it along the ground. Lucy very kindly took it up and threw it into the air, but, her brother neglecting to run off at the same moment, the kite fell down again.

2. "Ah! now, how awkward you are!" said the little fellow. "It was your fault entirely," answered his sister. "TRY AGAIN, children," said I.

3. Lucy once more took up the kite; but now John was in too great a hurry; he ran off so suddenly that he twitched it out of her hand, and the kite fell flat as before. "Well, who is to blame now?" asked Lucy. "TRY AGAIN," said I.

4. They did, and with more care; but a side-wind coming suddenly, as Lucy let go the kite, it was blown against some shrubs, and the tail got entangled in a moment, leaving the poor kite with its head hanging downward.

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5. "There! there!" exclaimed John, "that comes of your throwing it all to one side." "As if I could make the wind blow straight," said Lucy. In the mean time, I went to the kite's assistance, and, having disengaged the long tail, I rolled it up, saying, "Come, children, there are too many trees here; let us find a more open space, and then TRY AGAIN."

6. We presently found a nice grass-plot, at one side of which I took my stand; and all things being prepared, I tossed the kite up just as little John ran off. It rose with all the dignity of a balloon, and promised a lofty flight; but John, delighted to find it pulling so hard at the string, stopped short to look up and admire. The string slackened, the kite tottered, and, the wind not being very favorable, down came the kite to the grass. "Oh, John, you should not have stopped," said I. "However, TRY AGAIN."

7. "I won't try any more," replied he, rather sullenly. "It is of no use, you see. The kite won't fly, and I don't want to be plagued with it any longer." "Oh fie, my little man! would you give up the sport, after all the pains we have taken both to make and to fly the kite? A few disappointments ought not to discourage us. Come, I have wound up your string, and now TRY AGAIN."

8. And he did try, and succeeded, for the kite was carried up on the breeze as lightly as a feather; and when the string was all out, John stood in great delight, holding fast the stick, and gazing on the kite, which now seemed as a little white speck in the blue sky. "Look, look, aunt, how high it flies! and it pulls like a team of horses, so that I can hardly hold it. I wish I had a mile of string; I am sure it would go to the end of it."

9. After enjoying the sight as long as he pleased, little John proceeded to roll up the string slowly; and when the kite fell, he took it up with great glee, saying that it was not at all hurt, and that it had behaved very well. "Shall we come out to-morrow, aunt, after lessons, and TRY AGAIN?"

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10. "I have no objection, my dear, if the weather is fine. And now, as we walk home, tell me what you have learned from your morning's sport." "I have learned to fly my kite properly." "You may thank aunt for it, brother," said Lucy, "for you would have given it up long ago if she had not persuaded you to TRY AGAIN."

11. "Yes, my dear children, I wish to teach you the value of PERSEVERANCE, even when nothing more depends upon it than the flying of a kite. Whenever you fail in your attempts to do any good thing, let your motto be, TRY AGAIN."

CHARLOTTE ELIZABETH.

LESSON VII.

TRY AGAIN.

1. 'TIS a lesson you should heed—
Try again;
If at first you don't succeed,
Try again;
Let your courage then appear,
For, if you will *persevere*,
You will conquer, never fear;
Try again.

2. Once or twice though you should fail,
Try again;
If you would at last prevail,
Try again;
If we strive, 'tis no disgrace
Though we do not win the race.
What should we do in that case?
Try again.

3. If you find your task is hard,
Try again;
Time will bring you your reward;
Try again;

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All that other folk can do,
Why, with patience, may not you?
Only keep this rule in view—
Try again.

LESSON VIII.

STORY OF JOHN MARTIN; OR, HONESTY IS THE BEST POLICY.

1. WHEN John Martin was about thirteen years old, he left his paternal[1] roof, in the north of New Jersey, and went to Philadelphia to learn a trade. He entered as an apprentice with his brother, a coachmaker in the northern part of the city.

2. On a certain occasion he was sent to a drug-store for a half gallon of oil. He had frequently been sent on a similar errand, and had been accustomed to pay twenty-five cents for the oil. But it happened that oil had fallen, and the price on the present occasion was only twenty cents, of which, however, he was not informed.

3. He had taken with him, to pay for the oil, a one dollar note, and, having obtained the article, he presented the note, and received in change—not, as he expected, three quarters of a dollar, but four Spanish pieces, worth twenty cents each. John was ignorant of their value, but supposed they were quarters of a dollar, and that the druggist, by mistake, had given him four instead of three.

4. He had been taught when a child to be honest. He knew that he ought to do to others as he would have others do to him, and that it was as dishonest to take advantage of another's mistake to take what was not his own, as to cheat in any other way. His first impulse, therefore, was to return one of the pieces to the man; but, before he had time to carry out his feelings into practice, the thought occurred to him that he would give three of them to his brother, as the right change, and keep the fourth for himself.

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5. He closed his hand upon the money, picked up his jug, and left the store. He stopped, however, upon the step, and looked at his money. There were certainly four pieces, and he should have but three. Conscience began to reprove him, but selfishness got the mastery. The latter pleaded the hardest; and, fearing lest the druggist should discover his mistake and recall him, John hurried off homeward, thinking of his good fortune.

6. The jug in which he carried the oil had no handle, and he was forced to carry it by a string tied around its neck. This so cut his fingers that, after changing it from one hand to the other several times, he was compelled to stop at the distance of a square and rest.

7. Setting down the oil, and seating himself upon a step, he took out his supposed quarters of a dollar to convince himself there was one too many. But, although he congratulated[2] himself on his good fortune, John's heart was not at ease.

8. He knew he should have returned one of the pieces to Mr. W——, the store-keeper; that in keeping it he was acting dishonestly, and that he ought still to turn back and correct his mistake. But cupidity[3] was as busy as conscience, and soon framed a number of good reasons why the fourth piece of money was properly and lawfully his.

9. He reasoned thus: The druggist ought not to have made the mistake, and would justly lose by his carelessness. To Mr. W—— a quarter of a dollar was but a trifle, and would never be missed, while to him it was a large amount.

10. Besides, it was now too late to return. If he did, he would probably be censured[4] for not returning at first; and then he would be losing too much time, and displease his brother. How strangely people will balance the account of their sins, by making the omission of one atone[5] for the commission of another! John entirely convinced himself that he would be wronging his brother of his valuable

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time by returning to rectify so trifling a mistake. He proceeded on his way.

11. But by the time he reached a second corner, his conscience, as well as his jug, began to be very heavy again. He again sat down to rest, and endeavored to settle the dispute between his principles and his desires. He again went on his way, determined to keep the money, but by no means satisfied that he was doing right.

12. The next corner brought John a third time to a stand. Rest relieved the smartings of his hands, but the cuttings of his conscience were not so easily removed. He meditated some minutes. Conscience now became urgent in its demands. But he was ashamed to go back.

13. He wished he had obeyed his first honest impulse. He felt very unhappy. But he must not delay. He had already been a great while about his errand. He took up his jug. He was undecided whether to go forward or to return. He stood one moment and determined—to go back.

14. It was a hard task to trudge back three long squares with a heavy jug without a handle, and more than once he had almost determined to give up his honest resolution. But he persevered, reached the store, and set down his load. "You have given me too much change," said he, presenting the four Spanish pieces to Mr. W——; "you have given me four quarters of a dollar instead of three."

15. "And how far had you gone before you discovered the mistake[5]?" said Mr. W——. This was a hard question; for John had made the discovery before he left the store, and he now imagined[6] that the druggist was acquainted with the whole circumstance. But such was not the fact. Mr. W—— knew that, from the time John had been gone, he must have got some distance, and he wished to know how far.

16. Supposing from his silence that he did not understand him, he repeated the question in another shape. "I say, how far, my boy, have you been since you were here?"

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John recovered from his embarrassment. "To Callow-hill Street, sir."

17. "You think there is a quarter too much, do you? Well, you may have that for your honesty."

John thanked him, and, putting the money into his pocket, without suspecting the joke, he resumed[7] his burden[8] with feelings far different from those that had filled his bosom half an hour before.

18. As he was about leaving the store, "Stop, my man," said Mr. W——; "I will not deceive you. You have your right change. The oil is twenty cents, and those four pieces are not quarters of a dollar; they are twenty cent pieces.

19. "Here is a quarter," continued the benevolent[9] storekeeper, taking one from his drawer, "which I will give you. You can notice the difference between them as you go home; and let me advise you always to deal as honestly as you have to-day."

20. Who can imagine the feelings of the boy when he saw the real state of the matter, and knew in an instant that, if he had persevered in his sinful project, he must, from the very nature of the circumstances, have been discovered? "If I had carried out my first intention," said he to me, when he related the anecdote, "I should have handed my brother only three of the Spanish pieces.

21. "He would, of course, have asked for the balance, and I should have been driven to add falsehood to my crime by saying that was all he gave me. In all probability, I should have been detected, and sent back to my father in disgrace. It would have stamped my character with dishonesty, from which I might never have recovered." As it was, he picked up his jug, and with a light heart and rapid step proceeded up the street.

22. He was so rejoiced at the happy result, and so thankful for his preservation, that he set out on a run, and did not feel the string cut his fingers till he reached the third corner, where he had resolved upon returning to the

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store. During thirty-five years that he lived after this event, he never forgot the lesson it taught him; and throughout his life, in private business and in public office, he ever acted under the firm conviction that "*honesty is the best policy.*"

[1] HIS FA-THER'-NAL, his father's.
[2] CON-GRĂT'-Ū-LĀ-TED HIMSELF, rejoiced.
[3] CU-PĬD'-I-TY, desire of gain.
[4] CĔN'-SŪRED (*sĕn'-shurd*), blamed; reproved.
[5] A-TŌNE', make up for; compensate for.
[6] IM-ĂG'-INED, thought.
[7] RE-SŪMED', took up again.
[8] BŪR'-DEN, load.
[9] BE-NĔV'-O-LENT, kind.

LESSON IX.

THE FIRST TEMPTATION.

1. ONE Saturday evening, when Susan went, as usual, to Farmer Thompson's inn to receive the price of her mother's washing for the boarders, which amounted to five dollars, she found the farmer in the stable-yard.

2. He was apparently in a terrible rage with some horse-dealers, with whom he had been bargaining. He held in his hand an open pocket-book full of notes; and, scarcely noticing the child as she made her request, except to swear at her, as usual, for troubling him when he was busy, he handed her a bank-note.

3. Glad to escape so easily, Susan hurried out of the gate, and then, pausing to pin the money safely in the folds of her shawl, she discovered that he had given her *two* bills instead of one. She looked around; nobody was near to share her discovery; and her first impulse was joy at the unexpected prize.

4. "It is mine—*all mine*," said she to herself; "I will buy mother a new cloak with it, and she can give her old one to sister Mary, and then Mary can go to the Sunday-school with me next winter. I wonder if it will not buy a pair of shoes for brother Tom too?"

5. At that moment she remembered that he must have given it to her by mistake, and therefore she had no right to it. But again the voice of the tempter whispered, "He

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gave it, and how do you know that he did not intend to make you a present of it? Keep it; he will never know it, even if it should be a mistake, for he had too many such bills in that great pocket-book to miss one."

6. While this conflict was going on in her mind between good and evil, she was hurrying home as fast as possible. Yet, before she came in sight of her home, she had repeatedly balanced the comforts which the money would buy against the sin of wronging her neighbor.

7. As she crossed the little bridge, over the narrow creek, before her mother's door, her eye fell upon a rustic seat which she and her mother had often occupied, and where, only the day before, her mother had explained to her these words of Scripture: "Whatsoever ye would that men should do to you, do you even so to them."

8. Startled, as if a trumpet had sounded in her ears, she turned suddenly round, and, as if flying from some unseen peril, hastened along the road with breathless speed, until she found herself once more at Farmer Thompson's gate. "What do you want now?" asked the gruff old fellow, as he saw her again at his side.

9. "Sir', you paid me two bills instead of one," said she, trembling in every limb. "Two bills', did I'? let me see; well, so I did; but did you just find it out'? Why did not you bring it back sooner'?" Susan blushed and hung her head.

10. "You wanted to keep it, I suppose," said he. "Well, I am glad your mother was more honest than you, or I should have been five dollars poorer, and none the wiser." "My mother knows nothing about it, sir," said Susan; "I brought it back before I went home."

11. The old man looked at the child, and, as he saw the tears rolling down her cheeks, he seemed touched by her distress. Putting his hand in his pocket, he drew out a shilling and offered it to her.

12. "No, sir, I thank you," sobbed she; "I do not want to be *paid* for doing right; I only wish you would not

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think me dishonest, for, indeed, it was a *great* temptation. O! sir, if you had ever seen those you love best wanting the common comforts of life, you would know how *hard* it is for us always to do unto others as we would have others do unto us."

13. The heart of the selfish man was touched. "There be things which are little upon the earth, but they are *exceeding wise*," murmured he, as he bade the little girl good-night, and entered his house a sadder, and, it is to be hoped, a better man. Susan returned to her home with a lightened heart, and, through the course of a long and useful life she *never* forgot her first temptation.

MRS. EMBURY.

LESSON X.

HOW BIG WAS ALEXANDER?

[Alexander of Macedon, a famous general, and conqueror of many nations, was called "Alexander the Great" on account of his great achievements. After conquering Persia, he died at Babylon in the year 324 before the Christian era.]

1. *Son.* How big was Alexander, pa',
That people call him great'?
Was he, like old Goliah, tall'?
His spear a hundred weight'?
Was he so large that he could stand
Like some tall steeple high;
And while his feet were on the ground,
His hands could touch the sky'?

2. *Fath.* O no, my child': about as large
As I or Uncle James'.
'Twas not his *stature* made him great,
But greatness of his *name*'.

3. *Son.* His *name* so great'? I know 'tis *long*,
But easy quite to spell;
And more than half a year ago
I knew it very well.

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4. *Fath.* I mean, my child, his *actions* were
So great, he got a name,
That every body speaks with praise,
That tells about his fame.

5. *Son.* Well, what great *actions* did he do'?
I want to know it all.

6. *Fath.* Why, he it was that conquered Tyre,
And leveled down her wall,
And thousands of her people slew;
And then to Persia went,
And fire and sword on every side
Through many a region sent.
A hundred conquered cities shone
With midnight burnings red;
And strewed o'er many a battle-ground
A thousand soldiers bled.

7. *Son.* Did *killing people* make him great'?
Then why was Abdel Young,
Who killed his neighbor, training day,
Put into jail and hung'?
I never heard them call *him* great'.

8. *Fath.* Why, no', 'twas not in war';
And him that kills a single man,
His neighbors all abhor.

9. *Son.* Well, then, if I should kill a man,
I'd kill a hundred more;
I should be GREAT, and not get hung,
Like Abdel Young, before.

10. *Fath.* Not so, my child, 'twill never do':
The Gospel bids be kind.

11. *Son.* Then they that *kill* and they that *praise*,
The Gospel do not mind.

12. *Fath.* You know, my child, the Bible says
That you must always do

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To other people, as you wish
To have them do to you.

13. *Son.* But, pa′, did Alexander wish
That some strong man would come
And burn his house, and kill him too,
And do as he had done′?
Does every body call him GREAT,
For killing people so′?
Well, now, what *right* he had to kill,
I should be glad to know.
If one should burn the buildings here,
And kill the folks within,
Would any body call him great
For such a wicked thing′? REV. E. JONES.

LESSON XI.

EARTHLY AND HEAVENLY INTEREST.

1. BEN Adam had a golden coin one day′,
Which he put at interest with a Jew‵;
Year after year, awaiting him′, it lay′,
Until the doubled coin two pieces grew‵,
And these two four‵—so on, till people said,
"How rich Ben Adam is‵!" and bowed the servile head.

2. Ben Selim had a golden coin that day
Which to a stranger, asking alms, he gave‵,
Who went rejoicing on his unknown way‵—
Ben Selim died, too poor to own a grave‵;
But when his soul reached heaven′, angels with pride
Showed him the wealth to which his coin had multiplied.

With all thy soul love God above,
And as thyself thy neighbor love.

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LESSON XII.

THE TWO ROBBERS.

Alexander the Great—Robber.

Alexander. What'![a] art thou that Thracian robber, of whose exploits[1] I have heard so much'?

Robber. I am a Thracian', and a soldier'.

Alexander. A soldier'![a]—a thief', a plunderer', an assassin'![2b] the pest[3] of the country'! I could honor thy courage', but I must detest and punish thy crimes'.

Robber. What have I done of which you can complain'?[c]

Alexander. Hast thou not set at defiance my authority', violated[4] the public peace', and passed thy life in injuring the persons and properties of thy fellow-subjects'?[d]

Robber. Alexander',[e] I am your captive'. I must hear what you please to say', and endure what you please to inflict'. But my soul is unconquered'; and if I reply at all to your reproaches',[5] I will reply like a free' man.

Alexander. Speak freely. Far be it from me to take

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the advantage of my power to silence those with whom I deign[6] to converse.

Robber. I must then answer your question by another. How have you passed *your*[s] life'?[e]

Alexander. Like a hero. Ask Fame, and she will tell you. Among the brave', I have been the bravest'; among sovereigns', the noblest'; among conquerors', the mightiest'.[f]

Robber. And does not Fame speak of me, too'? Was there ever a bolder captain of a more valiant band'? Was there ever—but I scorn to boast'. You yourself know that I have not been easily subdued.

Alexander. Still, what are you but a robber—a base, dishonest robber'?

Robber. And what is a conqueror'? Have not you, too, gone about the earth like an evil genius, blasting the fair fruits of peace and industry'; plundering, ravaging, killing, without law, without justice, merely to gratify an insatiable[7] lust for dominion'?[d] All that I have done to a single district with a hundred followers', you have done to whole nations with a hundred thousand'.[f]

If I have stripped individuals', you have ruined kings and princes'. If I have burned a few hamlets', you have desolated the most flourishing kingdoms and cities of the earth'.[f] What is, then, the difference, but that, as you were born a king', and I a private man, *yŏu*[s] have been able to become a mightier robber than *I*'?

Alexander. But if I have *taken* like a king', I have *given* like a king'. If I have subverted[8] empires', I have founded greater'. I have cherished[9] arts', commerce', and philosophy'.

Robber. I, too, have freely given to the poor what I took from the rich. I have established order and discipline among the most ferocious of mankind, and have stretched out my protecting arm over the oppressed. I know, indeed, little of the philosophy you talk of; but I believe neither you nor I shall ever atone[10] to the world for the mischief we have done it.

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Alexander. Leave me`; take off his chains`, and use him well`. Are we, then, so much alike'? Alexander like a robber'? Let me reflect. DR. AIKIN.

[1] EX-PLOITS', deeds; great achievements.
[2] AS-SAS'-SIN, a secret murderer.
[3] PEST, great annoyance.
[4] VI'-O-LĀ-TED, disturbed. [tempt.
[5] RE-PRŌACH', censure mingled with con-
[6] DEIGN, condescend.
[7] IN-SĀ'-TIA-BLE, unsatisfied.
[8] SUB-VERT'-ED, overthrown.
[9] CHEER'-ISHED, encouraged; aided.
[10] A-TŌNE, make satisfaction for.

a Rule X., surprise. If considered in the nature of a *question*, it should have the rising inflection. b Rule X., denunciation. c Rule III. d Rule I., direct question.
e Rule II. f Rule VI., contrast and comparison. g Rule XI.

LESSON XIII.

BE KIND TO THE LOVED ONES AT HOME.

1. BE kind to thy father`; for when thou wert young',
   Who loved thee so fondly as he`?
   He caught the first accents that fell from thy tongue,
   And joined in thy innocent glee.

2. Be kind to thy father; for now he is old,
   His locks intermingled with gray;
   His footsteps are feeble, once fearless and bold:
   Thy father is passing away.

3. Be kind to thy mother; for lō! on her brow
   May traces of sorrow be seen;
   O, well may'st thou cherish and comfort her now;
   For loving and kind she hath been.

4. Remember thy mother; for thee will she pray
   As long as God giveth her breath;
   With accents of kindness then cheer her lone way,
   E'en to the dark valley of death.

5. Be kind to thy brother; his heart will have dearth
   If the smile of thy joy be withdrawn;
   The flowers of feeling will fade at their birth
   If the dew of affection be gone.

6. Be kind to thy brother; wherever you are,
   The love of a brother shall be
   An ornament purer and richer by far
   Than pearls from the depths of the sea.

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7. Be kind to thy sister; not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.

8. Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

LESSON XIV.

MY FATHER'S AT THE HELM.

1. THE curling waves, with awful roar, a little bark assailed,
And pallid Fear's distracting power o'er all on board prevailed—
Save one', the captain's darling child, who fearless viewed the storm,
And, cheerful, with composure smiled' at danger's threatening form.

2. "And can you smile," a seaman cried, "while terrors overwhelm'?"
"Why should I fear'?" the boy replied; "my father's at the helm!"
So, when our worldly hopes are reft, our earthly comforts gone,
We still have one sure anchor left—God helps, and he alone.

3. He to our prayers will lend his ear, he give our pangs relief;
He turn to smiles each trembling fear, to joy each torturing grief.
Then turn to him, mid terrors wild, when wants and woes o'erwhelm,
Remembering, like the fearless child, *our Father's at the helm!*

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PART III.

ZOOLOGY.*

THE MAMMALIA, OR FIRST PART OF THE NATURAL HISTORY OF ANIMALS.

INTRODUCTORY LESSON.

CLASSES INTO WHICH THE MAMMALIA ARE DIVIDED.

1. The first great division of the Natural History[1] of Animals[2] embraces an account of the Mammalia,[3] most of which are included in the class called Quadrupeds.[4] The Mammalia are divided into six great classes, which we shall describe in the following order:†

* Zoology is that science which treats of *animals*. See also page 240 for a more full account of this science.

† We have not found it convenient, nor thought it advisable, to embrace *man* in this classification. Most naturalists have, indeed, classed *man* among *animals*. But the great Aristotle, in his system of the animal world, excluded man from his scheme; and his example has been followed by Willoughby, Ray, Swainson, and others. The authors of the Edinburgh "Naturalists' Library" have also excluded man from their system of Zoology. See this subject examined in Swainson's "Classification of Quadrupeds," p. 5–12. But, whatever may be the merits of this question, and although *man* would be in-

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2. (I.) In the first class are found those which, like the monkeys and the bats, have four hands, or four claws which they use like hands.

3. (II.) In the second class are those wild beasts, or beasts of prey, which live upon the flesh of other animals. Such are the lion', the tiger', the panther', the wolf', the bear'; and also the otter'[a] and the seal', although these latter live much of the time in the water.

4. (III.) In the third class are those animals which have hoofs instead of claws. Such are the ox', the horse', the sheep', the camel',[a] and the elephant.'

5. (IV.) In the fourth class are the gnawing animals, which live on roots and fruits. Such are the rat', the mouse', the squirrel', the beaver', and the rabbit',[a] or hare'.

6. (V.) In the fifth class are such as are called "Pouched Quadrupeds," because they have a kind of pouch, or bag, in which they carry their young. In this class are the opossums[5] and the kangaroos.[6]

7. (VI.) In the sixth class are the animals of the whale kind—such as whales, dolphins, and porpoises.[7] Although these swim in the water, they are not fish. They are very much like the four-footed beasts, and must be placed with them in the first great division of animals—that is, among the MAMMALIA.

8. In no part of creation are the power, wisdom, and goodness of God more manifest[8] than in the various *animals* that inhabit[9] and enliven[10] our globe;[11] and of this we shall find continued and increasing evidence[12] as we proceed in the study of Natural History.

9. The beauty and elegance of many animals', the singularity of others', the variety of their motions', their peculiar habits', their usefulness to man', their wonderful instincts',[13] and the nice adaptation[14] of their several parts to the purposes for which they were designed', are all calculated to direct our thoughts in wonder', gratitude', admira-

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cluded in our brief definition of "an animal," we find it the best for our purpose to treat of man in subsequent volumes, under the heads of "Human Physiology," "Mental Philosophy," etc.

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tion′, and love′ to the great Creator, who speaketh through his works.

10. "Ask now the beasts′, and they shall teach thee‘; and the fowls of the air′, and they shall tell thee‘; and the fishes of the sea′ shall declare unto thee‘. Who knoweth not in all these that the hand of the Lord hath wrought this‘?"[b] (Job xii., 7.)

[1] Nat′-u-ral His′-to-ry, a description of the earth and its productions, including animals, vegetables, minerals, etc.
[2] An′-i-mals, all things that have life, and that can move about from place to place. Thus, not only *beasts*, but also *birds*, *fishes*, *insects*, etc., are animals.
[3] Mam-mĭ′-li-a, all animals which nurse their young.
[4] Quad′-ru-peds, four-footed beasts.
[5] O-pŏs′-sum.
[6] Kăn-ga-roo′.
[7] Pŏr′-poise (pronounced *por-pus*).
[8] Măn′-i-fest, plain; easily seen.
[9] In-hăb′-it, to dwell in, or upon.
[10] En-lī′-ven, to make cheerful.
[11] "Our globe," the earth on which we live.
[12] Ev′-i-dence, proof.
[13] In′-stinct, that power which directs the actions of animals. It is *instinct* that teaches the bird how to build its nest, but it is *reason* that teaches man how to build his house.
[14] Ad-ap-tā′-tion, arrangement; fitness.

a Rule II. Unemphatic succession of particulars. b Rule III.

CHAPTER I.

FOUR-HANDED ANIMALS (*QUADRUMANA*).[1]

LESSON I.

DIVISIONS OF THE MONKEY TRIBE.

1. The monkey tribe[2] of animals found in Asia and Africa is divided into many kinds, or species,[3] which differ in some respects[4] from each other, but all of them are known under the familiar[5] names of apes, monkeys, and baboons.

2. Three divisions may be made of the animals of the monkey kind found in the Old World.[6] In the first division, or class, are the apes, which have no tails. The fore[7] feet, or arms of the apes, are much *longer* than their hinder arms, or legs. In this class are placed the orang-outangs.[8]

3. In the second class are those which are called monkeys, or ape-monkeys. All of these have rounded faces and long tails, and their fore feet, or arms, are much *shorter* than their hinder arms, or legs.

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4. In the third class are the larger monkeys, called baboons, all of which have long dog-shaped faces, with the nose at the end. A few of the baboons have long tails, but most of them have none at all.

5. Of all the monkey tribe, the apes, in their outward forms, have the nearest resemblance to man, and yet even this outward resemblance is very rude indeed. Although the apes are sometimes seen to stand and walk erect, yet this is not their natural position, but one which has been taught them.

6. Among the apes, those which most resemble man are the Asiatic orang-outang, and the African chimpanzee. Both of these, when full grown, equal the ordinary height of man. Both are mild and gentle when taken young and tamed, but very fierce in a wild state. No tame ones have ever lived to be old.

[1] QUAD-RŪ'-MA-NA, four-handed.
[2] TRĪBE, a division or class.
[3] SPĒ'CIĒS, a sort or kind.
[4] RE-SPĔCTS, particulars.
[5] FA-MĬL'-IAR, common; well known.
[6] OLD WORLD. The "Old World" includes the eastern continent—that is, Europe, Asia, and Africa. The "New World" includes the western continent—that is, North and South America.
[7] FŌRE, forward; in front, or toward the face.
[8] Ō-RĂNG'-OU-TĂNG'.

LESSON II.

APES.—THE ORANG-OUTANG.

1. OF all the animals of the monkey tribe, the red orang-outang,[1] which is found only in the southeastern parts of Asia, and the neighboring[2] islands of Sumatra[3] and Borneo,[4] has the nearest resemblance to man.

2. When full grown, the Asiatic orang is six feet high; his body is covered with coarse red hair; he has no tail; his face is bluish, and has no hair except on the sides, somewhat in the manner of whiskers. The palms of his feet and hands also are nearly naked.

3. The hands are long compared with their width; the fingers are small and tapering;[5] and the arms are very long, often reaching to the ground when the animal stands

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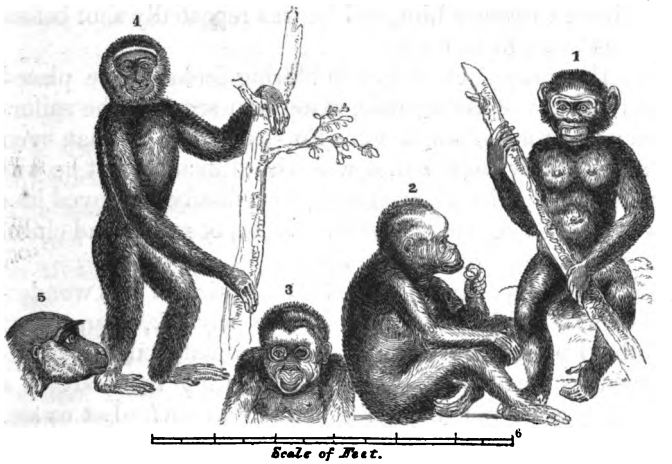

1. The Black Orang, or Chimpanzee, *Troglodytes niger*. 2. The Red Orang, *Pithecus Satyrus*. 3. Front view of the Red Orang. 4. The Hoolock, or Gibbon Ape, *Hylobates hoolock*. 5. Side view of one of the Hoolocks.

erect. Such is a description of the largest of the orang-outangs of Asia.

4. The black orang, or chimpanzee,[6] which is a native of the western coast of Southern Africa, is equal in height to the red orang of Asia, but has shorter arms. The chimpanzees are said to live in vast troops. The gorilla, also an ape of Western Africa, is very much like the chimpanzee, but stouter, and more hideous[7] in appearance.

5. These apes are said to attack the elephant, and even the lion, and other beasts of prey, throwing at them clubs and stones. When caught young and tamed, they are mild and peaceable, and their habits are very much like those of the red orang of Asia. When wild and full grown, all orangs are enemies to be feared.

6. Some years ago a full grown orang-outang was discovered far from the forests in the island of Sumatra. When a boat's crew from an English vessel went to attack him, he sprung up into some trees, and ran from one to another with great rapidity.[8] In vain tree after tree was

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cut down to secure him, and he was repeatedly shot before he was brought to the ground.

7. His pitiful[9] cries and imploring looks, as he placed his hands over his wounds, made him seem to the sailors almost like a human being. So strong was he that, even when severely wounded, it was with difficulty that he was overpowered[10] by a dozen men, who finally destroyed him by the thrusts of spears, and the blows of stones and clubs. He was upward of six feet high.

8. And now, having given a description of this wonderful creature which God has made, we may ask, Is any great truth to be learned from it? Is it probable that God designed to teach us any thing by making the body of a dumb beast so much like the body of a man? Let us see.

9. God has given to the orang a body much like the body of a man: he has given him hands, teeth, a brain,
9 and a tongue similar to those of man; the orang can stand and walk erect, and he can imitate many of the actions of man. And yet the difference between him and man is immense, for he can neither speak nor think. He is nothing, after all, but a dumb brute; and he does not know, nor can he learn, even so much as a dog.

10. Perhaps God made the body of the orang so much like the body of a man that we might learn a great truth from it; that we might know that mind is something entirely different from matter; and that it is not the *body* that thinks, but the *soul* which God has put into the body of man alone. Therefore, while we are studying the history of God's creatures, and learning many wonderful things about them, let us ever remember that *we* can think and reason, and that brute animals can not; and that God alone, by giving to man a *soul*, has made him to differ from "the brutes that perish."

[1] Ō-RĂNG'-OU-TĂNG', a Malay word, meaning "wild man of the woods."
[2] NĒIGH'-BOR-ING, adjoining; near.
[3] SU-MA'-TRA (pronounced *Soo-mah'-tra*), an island south of Asia.
[4] BOR'-NE-O, an island south of Asia.
[5] TĬ'PER-ING, growing smaller toward the end.
[6] CHIM-PĂN'-ZEE.
[7] HĪD'-E-OUS, frightful to the sight.
[8] RA-PĬD'-I-TY, swiftness.
[9] PĬT'-I-FUL, full of pity.
[10] Ō-VER-POW'-ERED, subdued.

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LESSON III.

STORY OF A YOUNG ORANG-OUTANG.

1. In the year 1818 a young Asiatic orang-outang, about three feet in height, was brought from Borneo to England. The sailors gave him the name of Pongo. After being carried on board the ship in a bamboo[1] cage, he succeeded in breaking the bamboos, and making his escape from the cage.

2. After various attempts to secure him, he was finally allowed to wander freely about the ship, where he soon became familiar with the sailors, whom he surpassed in agility.[2] They often chased him about the rigging,[3] when he would frequently escape from them by seizing a loose rope, and swinging out of their reach.

3. On board the ship he commonly slept at the mast-head, after wrapping himself in a piece of sail-cloth. If he could not get a piece of sail-cloth, he would either steal one of the sailors' jackets that happened to be hung up to dry, or he would go to a hammock,[4] take out the blankets, and make a bed of them.

4. When the ship was passing around the Cape of Good Hope, Pongo suffered much from the cold. In the morning he would come down from the mast-head shivering, run up to any of his friends who had before treated him kindly, climb into their arms, and try to get warm by clasping them closely. He would scream violently if any one attempted to take him away.

5. He ate freely all kinds of meat', but seemed to like raw meat the best'; he was fond of bread', but preferred fruits'; he drank water', but was more fond of coffee and tea'; he would readily take wine', and at one time he stole the captain's brandy bottle.

6. When fruit was held out to him, he was very impatient[5] to get it; he became very angry when it was not soon given to him, and would chase a person all over the

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ship to obtain it. The captain seldom came on deck without sweetmeats in his pockets, and Pongo was always watching for them.

7. Sometimes the captain would try to avoid Pongo by climbing up to the mast-head, but Pongo was very sure to overtake him. He would then hold on to the ropes with his feet, hold the captain's legs with one of his hands, and with the other take the fruit out of his pockets.

8. On several occasions, when he could not get the oranges that were shown him, he seemed driven almost to despair. After trying in vain to get them by cunning and stealth,[6] he would scream violently, and swing himself furiously about the ropes; then he would return, and try again, and, when refused, would roll for some time, like an angry child, upon the deck, and utter the most piercing screams.

9. At other times, when refused, he would suddenly start up and rush over the side of the ship, as if he were going to drown himself. The first time that he did this the sailors thought that he had really thrown himself into the sea, but, on a search being made, they found him concealed under the chains.

10. On two occasions Pongo was terribly frightened. One was when a large turtle[7] was brought on board. Pongo quickly scampered up the ropes higher than he had ever been before, and it was a long time before he could be induced to come down. At another time he showed the same fright, and ran up the ropes, on seeing some men bathing and splashing in the sea.

11. After Pongo reached England he learned to walk on his hind feet without the aid of his hands, to kiss his keeper, and to eat with a spoon; but the cold weather of that country did not agree with him, and he soon after died.

[1] BAM-BOO', a plant of the reed kind.
[2] A-GĬL'-I-TY, activity.
[3] RĬG'-GING, ropes which support the masts.
[4] HĂM'-MOCK, a kind of hanging bed.
[5] IM-PĪ'-TIENT, eager; hasty.
[6] STĔALTH, stealing; slyness.
[7] TŬR'TLE, a tortoise.

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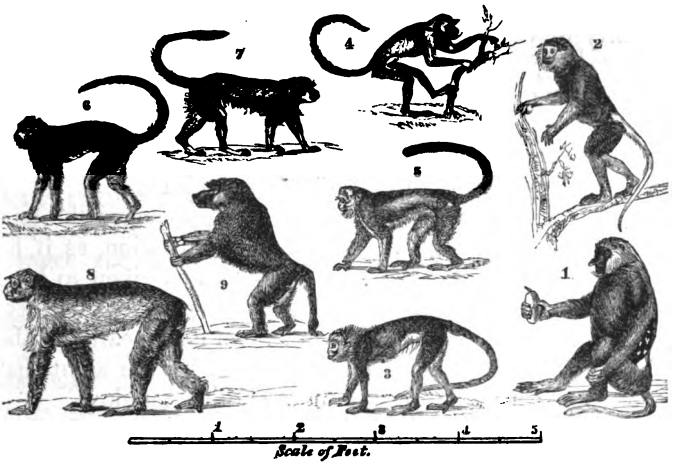
LESSON IV.

MONKEYS AND BABOONS OF THE OLD WORLD.



1. The Kahau, or Proboscis Monkey, *Nasalis larvatus.* 2. Cochin-China Monkey, *Lasiopyga nemea.* 3. Simpai, *Semnopithecus melalophos.* 4. Entellus Monkey, *Semnopithecus entellus.* 5. Varied Monkey, *Cercopithecus mona.* 6. Red Monkey, *Cercopithecus ruber.* 7. Green Monkey, *Cercocebus sabæus.* 8. Barbary Ape, or Baboon, *Inuus sylvanus.* 9. Chacma, or Dog-headed Baboon, *Papio sylvanus.*

1. Next to the apes, which we have described, there is a large class of animals in the Old World, of the monkey race, which are noted for the beauty of their coloring, their long tails and short arms, their gentleness and cunning, and the activity of their motions. While the former are called *apes*, because they ape or imitate man in their motions, the latter are generally known by the name of *monkeys.*

2. Among the monkeys of the Old World there is a great variety in shape and size. They are much smaller than the apes. Nearly all of them, when taken at an early age, are playful and familiar; they learn a great variety of tricks; they are very quick and sprightly in their motions; but their faces are so grave and solemn, even when

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they are the most mischievous,[1] that one can hardly look at them without laughing. In a wild state monkeys live in troops in the woods, and shun the habitations[2] of man.

3. Mr. Forbes tells the story of a monkey that was shot by a friend of his in India, and carried to his tent. Forty or fifty of the tribe advanced upon the gentleman with threatening[3] gestures,[4] but stood still when he pointed his gun at them. One, however, who appeared to be the chief of the tribe, came forward, chattering and threatening in a furious manner.

4. At first nothing short of firing at him seemed likely to drive him away; but at length he approached the tent door with every sign of grief and supplication, as if he were begging for the body. When it was given to him, he took it in his arms, carried it, with expressions of affection, to his companions, and with them disappeared in the forest. The gentleman was so affected by the sight that he declared he would never shoot another monkey.

5. Next in order to the long-tailed monkeys are the baboons, which are the most fierce, the most revengeful, and the most disgusting of the whole monkey tribe. The baboons are generally larger than the long-tailed monkeys; their strength is very great; they are sulky[5] in disposition; when annoyed[6] they are furious and revengeful; and, when attacked in a wild state, they are very dangerous. They are sometimes found in the forests of Africa in large troops.

6. Among the baboons, that which is usually called the Barbary ape is the most frequently seen in this country, as it is often selected, on account of its intelligence, to accompany strolling organ-players. Great numbers of the Barbary ape are still found in a wild state on the steep sides of the rocks of Gibraltar, where they can not easily be reached by man.

7. The largest, fiercest, and strongest baboons are those which are called the *dog-headed* baboons. They are so called because they have long, dog-shaped heads. In a

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wild state they show great cunning, but they can not be tamed unless taken when young.

8. One of these dog-headed baboons from the Cape of Good Hope was kept in the Royal Garden at Paris. One day, having made his escape from the cage, his keeper threatened him with a stick, which so enraged[7] the creature that he flew at the keeper and wounded him severely.

9. After many vain efforts[8] to induce him to return to his cage, the keeper's daughter, who had often fed him, and was a great favorite with him, placed herself at a door opposite that of the cage through which he had to pass, and a stranger came up and put his arm around her. This so enraged the animal that he sprung furiously forward to reach the stranger, when he was caught in the cage and secured.

10. The monkeys near the Cape of Good Hope often descend from the mountains into the plains to pillage gardens; and, when they are on these expeditions, they place sentinels to guard against surprise. The Chinese monkeys also station one of their number on some adjacent[9] tree, while the rest plunder the sugar-canes. If a person approaches, the sentinel[10] screams; and then each, grasping as many canes as he can carry under one arm, runs off on three legs.

11. "Destructive, on the upland sugar groves
The monkey nation preys;[11] from rocky heights,
In silent parties, they descend by night,
And posting[12] watchful sentinels to warn
When hostile steps approach, with gambols[13]
They pour o'er the cane groves. Luckless[14] he to whom
The land pertains."[15]

[1] Mĭs'-chiev-ous, inclined to do mischief.
[2] Hăb-i-tā'-tions, dwelling-places.
[3] Threăt'-en-ing, indicating harm or injury.
[4] Gĕst'-ūres, motions.
[5] Sŭlk'-y, sullen.
[6] An-noy'ed, irritated; provoked.
[7] En-rā'ged, made angry.
[8] Ĕf'-fōrts, attempts.
[9] Ad-jā'-cent, near; neighboring.
[10] Sen'-ti-nel, one who watches or keeps guard.
[11] Preys, pillages; plunders.
[12] Pōst'-ing, placing.
[13] Gam'-bol, a skipping or leaping about in frolic.
[14] Lŭck'-less, unfortunate.
[15] Per-tāins', belongs.

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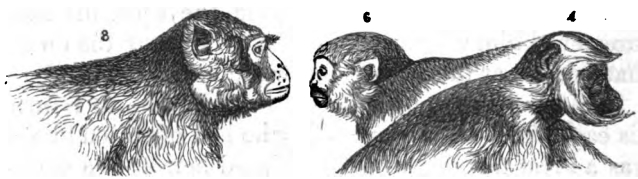
LESSON V.

STORY OF A SENEGAL MONKEY.*



4. Head of the Entellus Monkey; the kind killed by the English gentleman. 6. Head of the Red Senegal Monkey. 8. Head of the Barbary Ape.

1. THE following account of a Senegal monkey was written by a lady who was a passenger on board of the ship in which it was brought to England. The species of monkey here described is of a reddish brown color, only about a foot and a half long.

2. "My first acquaintance with Jack, the cook's monkey, was made in the following manner. A few days after we had set sail I was sitting on the after-deck, occupied[1] in reading, when suddenly a noise between a squeak and a chatter met my ears; and before I could turn my head to see whence it proceeded, a heavy living creature jumped on to my shoulders from behind, and its tail encircled[2] my throat.

3. "I felt it was the cook's monkey—the mischievous, malicious,[3] mocking Jack, whose pranks[4] had often made me laugh against my will, as I watched him from a distance, but with whom I had never made the least acquaintance.

4. "Whether from fear or presence of mind, I do not pretend to say, but I remained perfectly still, and in a minute or two Jack put his head forward and stared me in the face, uttering a sort of croak; he then descended to my knees, examined my hands as if he were counting my

* The monkey here mentioned is that shown at Fig. 6 in the cut, the *Cercopitheous ruber*, or Red Senegal Monkey.

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fingers, tried to take off my rings, and, when I gave him some biscuit, curled himself up quietly in my lap.

5. "We were friends from that moment. My aversion[5] to monkeys was cured, and I have ever since taken great interest and pleasure in watching, studying, and protecting them. We had several monkeys on board the vessel, but Jack was the prince of them all.

6. "Jack had first been kept to his part of the deck by means of a cord; but, as he became more and more tame, his liberty was extended,[6] till at last he was allowed the whole range of the ship, with the exception of the captain's and passengers' cabins.

7. "The occupations[7] which he marked out for himself usually began at early dawn, by overturning the steward's parrot-cage whenever he could get at it, in order to secure the lump of sugar which then rolled out. He evidently intended to pull the parrot's feathers, but the latter, by turning round as fast as Jack turned, and always presenting his beak, kept Jack's paws at a suitable distance.

8. "At this early hour I was frequently awakened by the quick trampling of feet on deck, and knew it arose from a pursuit of Jack, on account of some mischief on his part. He would often descend into the forecastle,[8] snatch the caps of the sailors, steal their knives and tools, and, if they were not very active in the pursuit, would sometimes throw them overboard.

9. "When the preparations for breakfast began, Jack would take a seat in a corner near the grate, and when the cook's back was turned, would snatch up something from the fire and conceal it. He sometimes burned his fingers by these tricks, which kept him quiet for a few days, but no sooner was the pain gone than he repeated the mischief.

10. "Two days in each week the pigs, which formed part of our live-stock, were allowed to run about the deck for exercise, and then Jack was particularly happy. Hiding himself behind a cask, he would suddenly spring on to

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the back of one of them, which then scampered around the deck in great fright. Sometimes Jack would get upset, and if he were saluted with a laugh from the sailors, he would look up with an assumed[9] air of wonder, as much as to say, 'What can you laugh at?'

11. "Besides Jack there were three little monkeys on board, with red skins and blue faces, and Jack would frequently get all of these on his back at the same time, and carry them about the vessel; but, when I began to pet these little creatures, he became jealous, and freed himself from two of his rivals by throwing them into the sea.

12. "One of his drollest tricks was practiced on the poor little black monkey that was left. One day the men who had been painting left their paint and brushes on the upper deck. Jack enticed his victim to him; then, seizing him with one hand, with the other he took the brush, and covered him with the white paint from head to foot.

13. "The laugh of the man at the helm called my attention to the circumstance, and as soon as Jack perceived that he was discovered, he dropped his dripping brother, and scampered up the rigging till he gained the main-top, where he stood with his nose between the bars looking at what was going on below. Jack was afraid to come down, and only after three days passed in his elevated place of refuge did hunger compel him to descend. He chose the moment when I was sitting on deck, and, swinging himself by a rope, he dropped suddenly into my lap, looking so imploringly at me for pardon, that I not only forgave him myself, but

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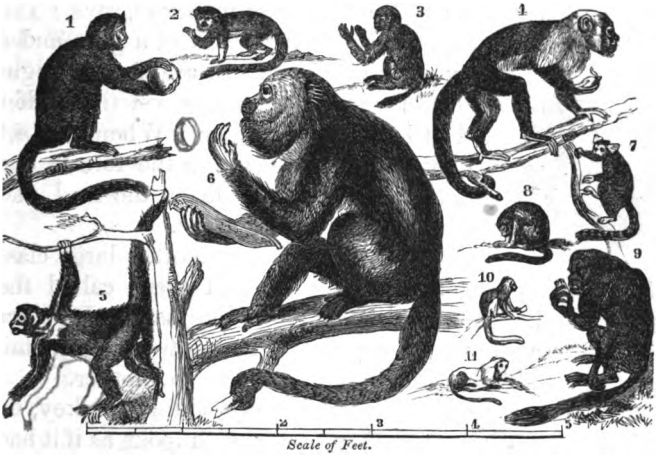
saved him from farther punishment. A short time after this I took another vessel, and Jack and I parted, never to meet again."

[1] Ŏc′-cu-pĭed, employed.
[2] En-cir′-cled, wound around.
[3] Ma-lĭ″-cious, inclined to hurt or injure.
[4] Prănks, tricks.
[5] A-vėr′-sion, dislike.
[6] Ex-tĕnd′-ed, increased.
[7] Oc-cu-pā′-tion, employment.
[8] Fōre′-cas-tle, a short upper deck in the fore part of the ship.
[9] As-sūm′ed, pretended.

LESSON VI.

THE MONKEYS OF SOUTH AMERICA.



1. The Horned Sapajou, *Cebus fatuellus*. 2. The Siamiri, or Squirrel Monkey, *Callithrix sciureus*. 3. The Cacajao, or Night Ape, *Pithecia melanocephala*. 4. The Large-headed Sapajou, *Cebus monachus*. 5. The Coaito, a four-fingered monkey, sometimes called the Spider Monkey, *Ateles paniscus*. 6. The Araguato, or Red Howler, *Mycetes ursinus*. 7. The Striated Monkey, Mouse Monkey, or Marmoset, *Hapales iacchus*. 8. The Douroucouli, *Aotes trivirgatus*. 9. The Couchio, or Fox-tailed Monkey, *Pithecia satanas*. 10. The Silky Tamarin (color golden yellow), *Midas rosalia*. 11. The Leonine Tamarin, *Midas leonina*.

1. The American monkeys, which are found in great numbers in the forests of South America, differ very much from those of Asia and Africa which we have already described.

2. The South American monkeys are much smaller than those of the Old World; they are less malicious, and all

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of them have long tails. Most of them can twist their tails around branches of trees, and thus support themselves, which none of the Eastern monkeys can do.

3. The largest and most fierce of the American monkeys are those which are called Howlers. The body of one of these, when full grown, is nearly three feet long. The Howlers, which derive their name from the frightful howlings which they make after sunset, and especially just before a rain-storm, are very numerous in the woods of South America. Forty of them at a time have been counted upon one tree.

4. One writer, who describes these monkeys, says, "The Howler has the face of a man, the beard of a goat, and a grave behavior."[1] There are seven or eight kinds of howling monkeys, yet they differ but little from each other. When they set out on a journey through the forests, one old monkey generally takes the lead, and the rest follow in single file.[2]

5. The sapajous[3] are another large class of American monkeys. One kind of these, called the spider monkey, has no thumbs on its fore hand. It moves about like a slow crawling spider, constantly using its tail to swing itself from one branch of a tree to another.

6. The horned sapajou is a queer-looking monkey, on account of the hair on its forehead, which looks as if it had just been brushed so as to stand up erect. When viewed in front it has the appearance of two horns. Among the sapajous are the weeping monkeys, whose name is derived from their soft and plaintive[4] voices. These monkeys are quite small; they are mild and gentle; their motions are quick and light, and they are easily tamed.

7. The traveler Humboldt gives an account of one of the little weeping monkeys that was kept by an Indian family. Every morning, after it had taken its breakfast, it would catch a pig, and ride around on its back during the day while the pig was eating. Another, which was

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kept in a Spanish family, would ride upon the cat in the same way.

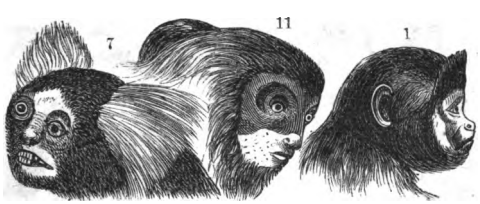
8. Next to the sapajous are the squirrel monkeys, which are sprightly[5] and beautiful little animals, scarcely ten inches in length. There are also the fox-tailed monkeys, and the mouse monkeys, the latter being only about eight inches in length. The mouse monkey is a great favorite, is easily tamed, and, after a few hours, becomes playful and familiar. The silken monkey, and the little lion monkey, are also beautiful little animals, about the same size as the mouse monkeys.

9. From the engraving it will be seen that the American monkeys are much better-looking animals than the monkeys of the Old World. They are also more pleasing in their actions; and, although they are cunning and sometimes mischievous, they are not cruel and revengeful.[6]

[1] "GRĪVE RE-HĀV'-IOR," a sober or serious manner.
[2] "SĪN'GLE FĪLE," in a line; one behind another.
[3] SA-PA'-JOUS (*Sah-pah-zhooz*).
[4] PLĀINT'-IVE, mournful; sorrowful.
[5] SPRĪGHT'-LY, active.
[6] RE-VĒNGE'-FUL, spiteful; full of revenge.

LESSON VII.

THE MONKEY.



MONKEYS OF SOUTH AMERICA.

1. Horned Sapajou. 11. Leonine Tamarau. 7. Mouse Monkey. See page 101 for their relative size.

1. LOOK now at his odd grimaces;[1]
Saw you e'er such comic[2] faces'?
Now like learnëd judge sedate,[3]
Now with nonsense in his pate.[4]

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2. Look now at him. Slyly peep.
He *pretends*' he is asleep'—
Fast asleep upon his bed,
With his arm beneath his head.

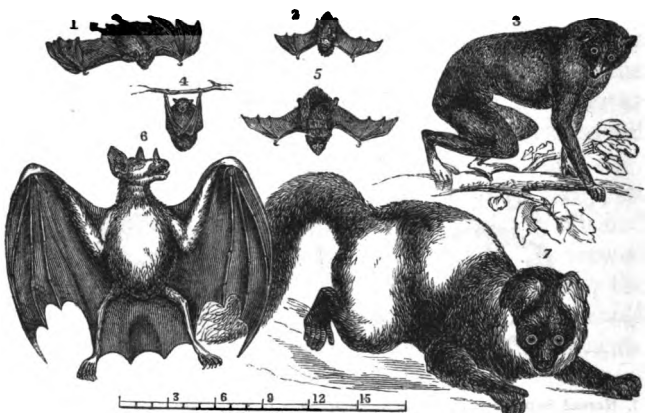
3. Ha! he is not half asleep;
See, he slyly takes a peep!
Monkey', though your eyes are shut,
You could see this little nut'!

4. There, the little ancient man
Cracks it quickly as he can;
Now, good-by, you funny fellow,
Nature's primest[5] Punchinello.[6] MARY HOWITT.

[1] GRĪ-MĪ'-CES, distortions of the face.
[2] CŌM'-IC, queer; droll.
[3] SE-DĀTE', calm; grave.
[4] PĀTE', face.
[5] PRĪ'-MEST, best; first.
[6] PUN-CHI-NĔL'-LO, a mimic; a droll actor.

LESSON VIII.

THE LEMURS AND THE BATS.



1. Great Horse-shoe Bat of England, *Vespertilio ferrum-equinum*. 2 and 4. New York Bat, *Vespertilio Noveboracensis*. 5. Hoary Bat of the Rocky Mountains, *Vespertilio pruinosus*. 6. Vampire Bat, *Vespertilio vampirus*, or *Vampirus spectrum*. 3. Loris, *gracilis*. 7. Lemur, *macaco*.

1. THE lemur,[1] or makis,[2] sometimes called the fox-nosed monkey, is an animal about the size of a cat, and

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is found in the island of Madagascar[3] only, and near the coast of southeastern Africa. It is classed among the four-handed animals because its claws, or hands, very much resemble the hands of the monkey.

2. There are several kinds of lemurs. They live in the depths of the forests; they spend the entire day in sleep, and prowl[4] about by night in search of their food, which consists of fruits, insects, and small birds. The ruffled lemur, which is the largest, is covered with large black and white spots, and has a bushy tail.

3. Another kind, which is called the loris, or lazy monkey, has no tail. It is very slow in its motions, except when it catches its prey. When the loris sees a sleeping bird, it creeps slowly up, without the least noise, until it is within reach of it, then puts forward its paw so slowly that it can scarcely be seen to move, until its fingers are over the devoted sleeper, when, with a movement swifter than the eye can follow, it seizes its startled[5] prey.

4. Bats also, or flying mice, as they are sometimes called, which fly about in great numbers on warm summer evenings, but are seldom seen in the daytime, are placed in the same class of animals as the monkeys and lemurs, because they have the power of using all their feet or claws like hands, to take hold of any thing by which they wish to suspend[6] themselves.

5. Bats feed on fruit and insects. When asleep, and in winter, they hang by the hind feet, with the head downward, from branches of trees, or, more commonly, from the rocky sides of caverns,[7] the interior of hollow trees, and the sides of barns and old ruins. Their sense of hearing is so good that, even when blind, they seem to fly as well as when they can see.

6. When bats have their eyes sealed up they will fly rapidly about a room without hitting small threads which have been stretched across it in various directions; and they will also, when blinded, pass through very narrow passages without touching the sides.

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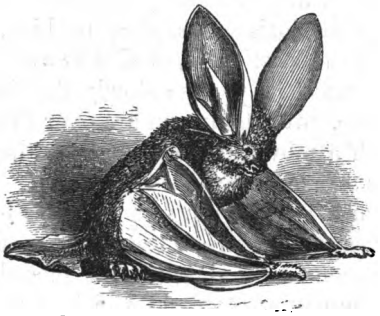
7. More than eighty kinds of bats are known, and they vary from the size of a small mouse to that of a large squirrel. The smaller kinds can extend[8] their wings, or arms, four or five inches, and some of the larger kinds nearly three feet. Bats are found in all parts of the world, but they are the largest and most numerous in warm countries.

8. The little bats found in our country are harmless creatures; but the vampire bats, and some other species found in warm countries, suck the blood of men and animals that are found sleeping, and in that way sometimes kill them. Like the monkeys and the lemurs, some species of bats have tails, and some have none.



Long-eared Bat, *Plecōtus auritus.*

9. The long-eared bat, of which we give a drawing, is found in most parts of Europe, and is common in England. The body is about the size of the common mouse. It is easily tamed, and will take flies and other insects from the hand. The long-eared bat of Carolina is quite similar to it.

[1] LĒ'-MUR.
[2] MĪ'-KIS.
[3] MAD-A-GAS' CAR.
[4] PROWL, to go about slyly.
[5] STĂRT'-LED, suddenly alarmed.
[6] SUS-PĔND', to hang up.
[7] CĂV'-ERNS, caves.
[8] EX-TĔND, stretch out.

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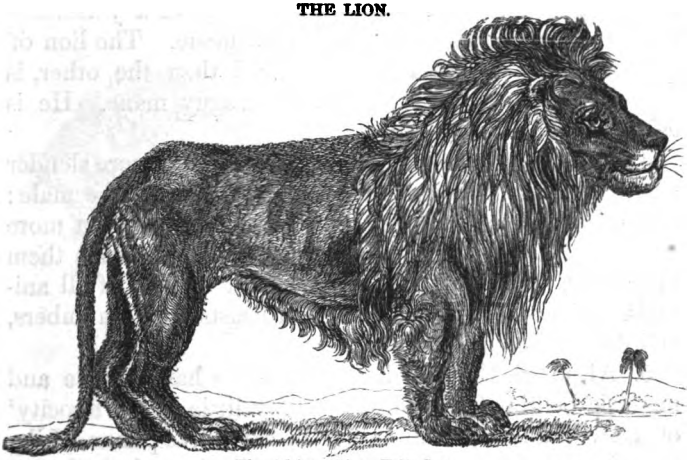
CHAPTER II.

CARNIVOROUS, OR FLESH-EATING ANIMALS.

FIRST DIVISION: ANIMALS OF THE CAT KIND (*Felidæ*), EMBRACING LIONS, TIGERS, LEOPARDS, LYNXES, PANTHERS, AND BOTH THE WILD AND THE TAME CATS.*

LESSON I.

THE LION.



The African Lion, *Felis Leo.*

1. THE lion, which is the strongest and most courageous[1] of the cat tribe of animals, has been called the "king of beasts" and "monarch of the forest." He is a native of Africa and of Southern Asia. The greatest size of the African lion is nearly eight feet in length and four and a half in height.

2. The lion is distinguished[2] from all other animals by an enormous head covered with long waving hair; a large forehead, which, in anger, is covered with wrinkles; piercing eyes shaded with thick eyebrows; a body strong, solid,

* The cat, dog, and weasel families of the carnivorous animals belong to the DIGITIGRADE class; that is, they walk upon the *toes* instead of the soles of their feet. From the Latin *digitus*, a finger or toe, and *gradi* to walk. For the PLANTIGRADE class, see "Animals of the Bear kind," p. 162.

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and active; a heavy mane, which covers his neck and shoulders; a tail with which he can strike a heavy blow, and with which he lashes his sides when in anger; thick and powerful legs; and feet armed with claws of tremendous strength.

3. The roaring of the lion is loud and dreadful: when heard in the night it resembles distant thunder. His cry of anger is more shrill and piercing. The lion of Asia, and of Northern and Western Africa, is of a yellowish-brown color, and has a heavy yellow mane. The lion of Southern Africa has a rounder head than the other, is lower in stature, and has a black shaggy mane. He is called the black-maned lion.

4. The lioness of both kinds is smaller, and more slender and graceful.[3] She displays[4] more agility than the male; she has no mane; and her softer features indicate a more gentle nature. But when she has young, and finds them in danger, she is the most furious and terrible of all animals. She will then attack men or beasts in any numbers, and defend her whelps[5] to the last.

5. Although the lion in a tame state has a noble and majestic bearing,[6] yet he shows very little of the ferocity[7] of the wild animal roaming free in his native plains. Like all animals of the cat kind, he is usually very sly and cunning in seizing his prey. When not hungry he sometimes exhibits[8] great generosity[9] to animals that fall into his power; he is easily disturbed, and often runs away at the sight of man; but when he has failed to obtain his ordinary supply of food, he becomes daring and reckless,[10] and nothing can withstand[11] his fury.

6. In Scripture the lion is sometimes spoken of as an emblem[12] of strength. Jacob compared his son Judah to a lion, to denote the future courage and power of his tribe. The devil is said to go about like "a roaring lion, seeking whom he may devour." And Jesus Christ is styled the "lion of the tribe of Judah," because he subdues the enemies of his church and people.

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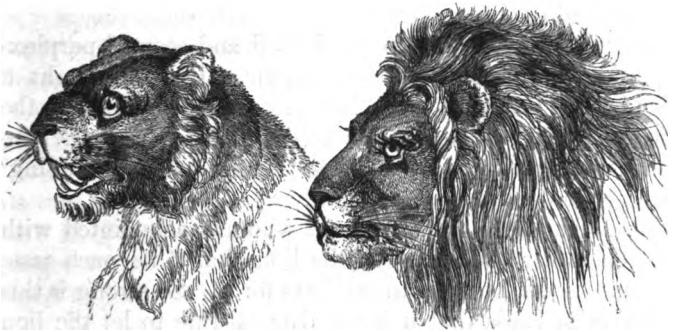
1 Coŭr-ā'-ġeous, brave; daring.
2 Dis-tĭn'-guished, separated by some mark of difference.
3 Grāce'-ful, beautiful in form and motion.
4 Dis-plāys', shows.
5 "Her whelps," her young.
6 Bēār'-ing, manner; behavior.
7 Fe-roc'-i-ty (*fe-ros-si-ty*), fierceness; cruelty.
8 Ex-hĭb'-its, shows.
9 Ġen-er-ŏs'-i-ty, kindness.
10 Rĕck'-less, regardless of danger.
11 With-stand', successfully oppose.
12 Ĕm'-blem, that which denotes something else.

LESSON II.

ANECDOTES OF LIONS.



Lioness. Lion.

1. It has often been said that the human voice has great power over the fiercest animals; and probably a stronger proof of it can not be met with than in the following adventure which is told by Mr. Gordon Cumming, who spent five years in Southern Africa, engaged most of the time in hunting the wild beasts of that region.

2. "I fired," said he, "at the nearest lioness, having only one shot in my rifle. The animal, which was but slightly wounded, wheeled round, and came toward me, lashing her tail, showing her teeth, and making that horrid, murderous, deep growl, which an angry lion generally utters.

3. "Her comrade hastily retreated.[1] The instant the lioness came near I stood up to my full height, holding my rifle, with my arms extended, high above my head. This checked[2] her in her course; but on looking round,

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and missing her comrade, and observing[3] my companion slowly advancing, she was still more exasperated,[4] and evidently fancying[5] that she was near being surrounded, she made another forward movement, growling terribly.

4. "This was a moment of great danger. I felt that my only chance of safety was extreme steadiness; so, standing motionless as a rock, with my eyes firmly fixed upon her, I began calling to her in a loud and commanding voice, and with a tone indicative[6] of the utmost resolution and courage.

5. "The lioness once more halted and seemed perplexed,[7] looking round for her comrade. I then thought it prudent to retreat, which I very slowly did, talking to the lioness all the time. She seemed undecided[8] as to her future movements, and was gazing after me and snuffing[9] the ground when I last beheld her."

6. It has been said by those who are acquainted with the character and habits of the lion, that if he once taste human blood, he ever after thirsts for it. So strong is this opinion in India that it is not deemed safe to let the lion live after such an event, whether it occur by accident or not.

7. An officer who one day fell asleep with his left hand hanging over the couch, was awakened by his young pet lion licking him. The rough tongue brought blood, and the officer tried to withdraw his hand. At the first movement the lion gave a short growl, and grasped the hand more firmly, upon which the officer, seeing that his lion cub had become suddenly changed from a domestic pet to a wild beast, took a loaded pistol from under his pillow with his right hand, and shot the animal dead.

8. Numerous stories of destruction by the lion, and of escapes from him, might be given, until they would fill a volume; but we prefer to give those accounts which show some striking traits[10] in his character. It is believed that all animals of the cat kind, having once overcome their prey, allow them to live a certain time before destroying them, if they remain quiet.

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9. During this period it has often happened that a man who has been struck down by the paw of a lion, and knowing this trait in the lion's character, has been saved, either by plunging a dagger into the heart of the animal, or by the timely arrival of aid; when, if he had made any forcible resistance, the lion would have killed him at once.

10. Many years ago, an English officer in India, on a hunting expedition, was struck down by the paw of a lion. On coming to himself he found the animal standing over him. Recollecting that he had his dirk by his side, he drew it out of the case in the most cautious[11] manner possible, and by one happy thrust quite through the heart he laid the lion dead by his side.

11. Examples of affectionate[12] attachment[13] on the part of lions toward their keepers, and also toward other animals that have been placed in their power, are not uncommon. M. Felix, one of the keepers of the animals of the menagerie[14] in Paris, became so ill that another person was obliged to perform his duty. A male lion, whom, with a lioness, he himself had brought to the place, remained constantly at one end of his cage, and refused to eat any thing given him by the stranger, at whom he often roared. He even disliked the company of the female, and paid no attention to her. The animal was supposed to be ill, and yet no one dared to approach him.

12. At length M. Felix recovered, and, intending to surprise the lion, showed his face between the bars of the cage. In a moment the beast made a bound, leaped against the bars, caressed him with his paws, licked his face, and trembled with pleasure. The female also ran to him; but the lion drove her back, as if she were not to receive any of the favors, and he was about to quarrel with her. The keeper then entered the cage, and caressed[15] them by turns, and after that often went to them, and had complete control over them. They would obey all his commands, and all their recompense[16] was to lick his hand.

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13. A curious circumstance took place at New Orleans a few years ago, when a bear was let down into the cage of an old African lion, supposing it would be torn in pieces. The bear immediately placed himself in a fighting posture,[17] and flew at the lion; but, to the great surprise of all present, the lion placed his paw upon the bear's head, as if to express his pity, and tried to make friends with him.

14. From that time he took the bear under his protection, suffered no one to approach near the cage, and did not sleep till he was exhausted,[18] so closely did he watch over his new friend. He suffered[19] the bear to eat, but long refused food for himself, and as long as they were allowed to remain together he continued to guard the bear as jealously[20] as possible.

1 RE-TREAT'-ED, withdrew; went away.
2 CHECK'ED, partially stopped.
3 OB-SERV'-ING, seeing.
4 EX-AS'-PER-A-TED, made angry.
5 FAN'-CY-ING, supposing.
6 "IN-DIC'-A-TIVE OF," showing.
7 PER-PLEX'ED, not knowing what to do.
8 UN-DE-CI'-DED, uncertain.
9 SNUFF'-ING, smelling.
10 TRAITS, features.
11 CAU'-TIOUS, careful.
12 AF-FEC'-TION-ATE, fond.
13 AT-TACH'-MENT, regard; affection.
14 MEN-A'-GE-RIE (*men-azh'-er-e*), a collection of brute animals.
15 CA-RESS'ED, treated with affection.
16 RE-COM-PENSE, reward; compensation.
17 POS'-TURE, position.
18 EX-HAUST'-ED, worn out with watching.
19 SUF'-FERED, permitted.
20 JEAL'-OUS-LY, with suspicious care.

LESSON III.

A LION HUNT.

1. THE following account of a lion hunt in India, by some English officers, farther illustrates[1] that trait in the lion's character which we mentioned in the last lesson, and shows the importance of the utmost coolness in dealing with this formidable[2] animal. The tame elephant is often used in hunting the lion and tiger.

2. "After vainly spending considerable time in creeping through the grass and bushes, with the hope of discovering the place of the lion's retreat, the hunting-party concluded that he had passed quite through the jungle,[3] and gone off in an opposite direction. Resolved not to let

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their game escape, Lieutenants Delemain and Lang returned to the elephant, which they mounted, and immediately proceeded round the jungle, hoping to discover the route which the lion had taken.

3. "In the mean time Captain Woodhouse remained in the thicket, and as he could see the print[4] of the animal's foot on the ground, he boldly resolved to follow up the track at all hazards. Making his way through the bushes, he at length espied[5] the lion, and fired at him, but unfortunately missed him.

4. "There was now no way left but to retreat and load his rifle. Having retired to a distance, he was joined by Lieutenant Delemain, who had dismounted from his elephant on hearing the report[6] of the gun. This unexpected meeting increased the captain's hopes of ultimate[7] success. He pointed out to the lieutenant the place where he would probably find the lion, and said he would be up with him in a moment or two.

5. "Lieutenant Delemain, after going eight or ten paces, discovered the lion, and fired at him. This irritated[8] the mighty king, who rushed toward the lieutenant. Captain Woodhouse now found himself placed in an awkward[9] sit-

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uation. He was aware that if he retraced his steps to put himself in a better position for attack, he would just get to the point to which the lion was going. He therefore resolved[10] to stand still, in the hope that the lion would pass by at a distance of four or five yards without perceiving him, as the intervening[11] jungle was thick and strong.

6. "In this, however, he was deceived; for the enraged lion saw him as he passed, and flew at him with a dreadful roar. In an instant, as though it had been done by a stroke of lightning, the rifle was broken and thrown out of the captain's hand, his left leg at the same moment being seized by the claws, and his right arm by the teeth of his desperate antagonist.[12]

7. "Lieutenant Delemain ran up, and discharged his piece full at the lion; and this caused the lion and the captain to come to the ground together, while the lieutenant hastened out of the jungle to reload his gun. The lion now began to crunch[13] the captain's arm; but the brave fellow, notwithstanding the pain, had the cool, determined resolution to lie still. The lordly savage let the arm drop out of his mouth, and quietly placed himself in a crouching[14] position, with both his paws on the thigh of his fallen foe.

8. "While things were in this situation, the captain unthinkingly raised his hand to support his head. No sooner, however, had he moved it, than the lion seized the lacerated[15] arm a second time, and crunched[13] it as before. This was a warning to the captain that he had been very imprudent in stirring. The motionless state in which he remained after this broad hint showed that he had learned to profit by the painful lesson.

9. "The two lieutenants were now hastening to his assistance, and he heard the welcome sound of their feet approaching;[16] but, unfortunately, the lion was betwixt them and him. Aware that if his friends fired, the balls would hit him after they had passed through the lion's body, the

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captain quietly said, in a low and subdued[17] tone, 'To the other side! to the other side!'

10. "Hearing the voice, they looked in the direction whence it proceeded, and to their horror saw their brave comrade in the utmost danger. Having made a circuit,[18] they cautiously came up on the other side; and Lieutenant Delemain, whose coolness in encounters[19] with wild beasts was well known, from a distance of about a dozen yards fired at the lion over the person of his prostrate friend. The lion merely quivered; his head dropped upon the ground, and the next moment he lay dead on his side, close to his intended victim."

[1] Il-lŭs'-trāTES, makes plain.
[2] Fēr'-mi-da-BLE, to be feared.
[3] Jŭn'-gle, a thick wood of small trees or shrubs.
[4] PrĭNT, mark made by pressure.
[5] Es-pi'ED, discovered.
[6] Re-pōrt', sound; noise.
[7] Ūl'-ti-mate, final; at the last.
[8] Ir'-ri-tā-TED, enraged.
[9] Awk'-ward, bad; unpleasant.
[10] Re-sŏlv'ED, determined.
[11] In-ter-vē'-ning, being between.
[12] An-tăg'-o-nist, an adversary.
[13] Crunch, to break with the teeth.
[14] Crouch'-ing, lying close to the ground.
[15] Lăc'-er-ā-ted, mangled; torn.
[16] Ap-prōach'-ing, coming near.
[17] Sub-dūd'ED, softened.
[18] Cir'-cuit (*sur-kit*), the act of going round.
[19] En-coun'-ters, contests.

LESSON IV.

THE LION AND GIRAFFE.[1]

1. Wouldst thou view the lion's den?
Search afar from haunts[2] of men,
Where the reed-encircled fountain
Oozes[3] from the rocky mountain;
By its verdure[4] far descried,[5]
'Mid the desert brown and wide.

2. Close beside the sedgy[6] brim,[7]
Couchant[8] lurks the lion grim,
Waiting, till the close of day
Brings again the destined prey.

3. Heedless, at the ambushed[9] brink[10]
The tall giraffe stoops down to drink;
Upon him straight the savage springs
With cruel joy. The desert rings

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With clanging sound of desperate strife;
For the prey is strong, and strives for life;
Now plunging, tries, with frantic bound,
To shake the tyrant to the ground;
Then bursts like whirlwind o'er the waste,[11]
In hope to 'scape by headlong haste:
While the destroyer on his prize
Rides proudly, tearing as he flies.

4. For life the victim's utmost speed
Is mustered[12] in this hour of need;
For life—for life—his giant might
He strains, and pours his soul in flight;
And, mad with terror, thirst, and pain,
Spurns with wild hoof the thundering plain.

5. 'Tis vain! The thirsty sands are drinking
His streaming blood; his strength is sinking;
The victor's fangs[13] are in his veins;
His flanks[14] are streaked with sanguine[15] stains;
His panting breast in foam and gore[16]
Is bathed. He reels! His race is o'er.

6. He falls, and with convulsive[17] throe[18]
Resigns his throat to the raging foe,
Who revels[19] 'midst his dying moans;
While, gathering round to pick his bones,
The vultures[20] watch, in gaunt[21] array,
Till the gorged[22] monarch quits his prey.

PRINGLE.

1 ĠĬ-RĂFFE' (*ji-raff*). See page 205.
2 HÄUNTS (like *ä* in *far*), places where men resort.
3 OO'ZES, flows gently.
4 VĔRD'-ŪRE, greenness; freshness of vegetation.
5 DES-CRĬ'ED, seen; discovered.
6 SĔDĠ'-Y, overgrown with *sedge*, a coarse grass.
7 BRĬM, the edge or brink of a fountain.
8 COUCH'-ANT, squatting down, ready to spring.
9 ĂM'-BUSHED, having an ambush or a concealed enemy near.
10 BRĬNK, edge or border.
11 WĀSTE, desert.
12 MŬS'-TERED, exerted; gathered.
13 FĂNGS, teeth.
14 FLĂNKS, the sides between the ribs and hips.
15 SĂN'-GUĬNE, red; bloody.
16 GŌRE, blood.
17 CON-VŬL'-SIVE, with spasms.
18 THRŌE, violent pang; agony.
19 RĔV'-ELS, feasts exultingly.
20 VŬLT'-ŪRES, birds that feed on dead animals.
21 GĂUNT (like *a* in *far*), lean.
22 GŌRĠ'ED, glutted; filled.

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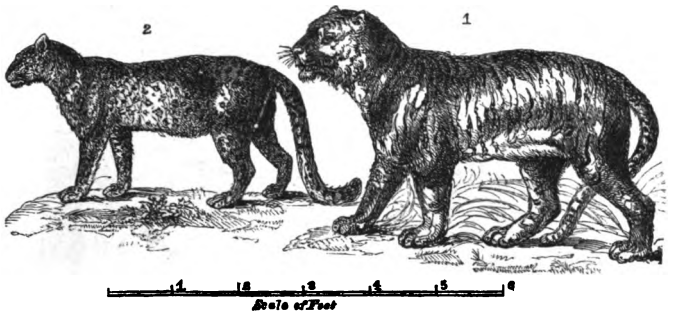
LESSON V.

THE TIGER, AND OTHER ANIMALS OF THE CAT KIND.



1. The Tiger, *Felis tigris.* 2. The Leopard, *Felis leopardus.*

1. Nearly equal to the lion in strength, and perhaps excelling[1] him in activity, the tiger has generally been placed second in the cat tribe of animals. He is found exclusively[2] in Asia, and his range extends not only over the southern part of that continent, but to the neigboring islands also, where he is particularly destructive. He is most abundant in Hindostan.[3]

2. The color of the tiger is a bright tawny[4] yellow, shaded into pure white on the under parts, with broad black stripes on the back, sides, and tail. In shape the tiger is more slender than the lion, although of nearly equal length; the head is rounder, and more cat-like, and all his motions are easy and graceful.

3. He has no trace of the shaggy mane which adds so much to the bold and majestic front of the lion, and his ever-scowling countenance conveys the idea of treachery[5] and wanton[6] cruelty. He crouches[7] and springs in the same manner as the lion and other animals of the cat kind; he seems to delight in blood itself, for he will kill several victims, suck their blood, and leave their carcasses[8] to be devoured by other beasts.

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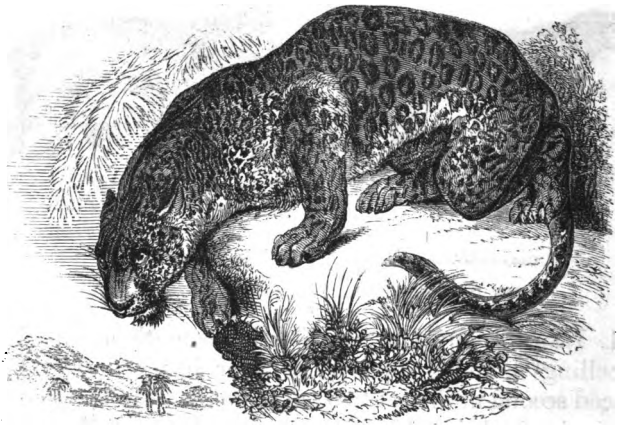
4. The most striking[9] difference which is observed between the tiger and other animals of the cat kind consists in the difference in size, and the different marks on the skin. The leopards, or African panthers, and the Mexican and Brazilian jaguars,[10] are all more or less spotted,



Brazilian Jaguar, *Felis onca.*

while the tiger is ornamented with long dark streaks quite across the body. The skins of all these animals are valuable.

5. The puma, or cougar,[11] sometimes called the American lion, and known also in the United States by the several names of panther, painter, and catamount, is about five feet in length, has a slender body, short and stout legs, a small rounded head, and no mane. The color of one species is of a reddish brown, but the color of the kind that was once common in the United States is nearly black.

The Black Puma, *Felis nigra.*

6. The American panther is very active in climbing trees, from which he springs suddenly upon monkeys,

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deer, and cattle, as they pass by. He commonly flees from man; but if wounded slightly, or cut off from his retreat, he will turn on the hunter and his dogs with destructive fury. He is, however, sometimes tamed, and then he becomes harmless and affectionate. In South America he is frequently kept chained as a house-dog.

7. The celebrated actor Kean possessed one, which followed him around loose, and was often introduced to company in his drawing-room. Another that was kept in London made its escape into the street during the night, but allowed itself to be taken up by a watchman, and led home without any attempt at resistance.

8. The wild-cats, of which there are many species in different countries, are smaller than the tiger, the leopards, and the panthers; but they are quite similar to them otherwise in character, habits, and general appearance. The lynxes, which look very ferocious,[12] but most of which fly from man, are distinguished from the wild-cats chiefly by their tufted or tasseled[13] ears, and their shorter bodies and tails. The fur of the Canada lynx furnishes the most beautiful materials for muffs and collars.

Booted Lynx, *Felis caligata.* European Lynx, *Felis lynx.* The Caracal, *Felis caracal.*

9. It is supposed that many of the different species of wild-cats have been tamed at different times in different countries, and that from them have been obtained the different varieties[14] of the domestic[15] cat that are now found in all parts of the world. These varieties are now numerous. Among the most noted are the tabby or brindled

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cat; the Maltese, of a bluish hue; the Spanish, or tortoise-shelled; the Angora, which has long silken hair; the Egyptian, and the Manx cats.

1 EX-CĔL'-LING, surpassing.
2 EX-CLŪ'-SIVE-LY, only.
3 HIN-DO-STAN', a country of Southern Asia.
4 TĄWN'-Y, yellowish dark.
5 TRĔACH'-ER-Y, deceit; perfidy.
6 WĄN'-TON, excessive; unrestrained.
7 CROUCH'-ES, lies close to the ground when about to spring.
8 CĂR'-CASS-ES, dead bodies.
9 STRĪK-'ING, prominent; important.
10 JAG'-U-ĂR.
11 COU'-GAR (*cow'-gar*).
12 FE-RŌ'-CIOUS, fierce.
13 TĂS'-SELED, having a tuft at the end.
14 VA-RĪ'-E-TIES, kinds.
15 DO-MĔS'-TIC, tame; belonging to the house.

LESSON VI.

ANECDOTES OF THE TIGER.

TIGER-CATS.

The Ocelot, *Felis pardalis.* Hunting Leopard, *Felis jubata.* The Chati, *Felis mitis.*

1. A SOLDIER in India was one day sitting in a garden, when he was startled[1] by the sudden appearance of a large tiger before him. The animal stopped, and for a moment seemed doubtful about making an attack on the motionless person before him.

2. His hesitation, however, was but brief. Uttering a short growl, he crouched down, and was in the very act of springing upon the man, when the latter, taking off his large grenadier's[2] cap, and putting it before his face, roared in it as loudly as he could. The noise and the action so surprised the tiger that he turned round, and, leaping into the neighboring thicket, disappeared.

3. There is an account of a young tiger which was brought in a vessel from China to England, and which was so tame as to admit of every familiarity from the people

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on board. He seemed to be quite harmless, and was as playful as a kitten.

4. He frequently slept with the sailors in their hammocks, and he would also suffer two or three of them to repose their heads on his back, as upon a pillow, while he lay stretched upon the deck. In return for this, he would, however, now and then steal their meat. Having one day carried off a piece of meat from the carpenter, the man followed the animal, took it out of his mouth, and beat him severely for the theft, which punishment he suffered with all the patience of a dog.

5. He would frequently run out upon the bowsprit,[3] climb about like a cat, and perform a number of tricks with astonishing agility. There was a dog on board with which he often played in the most amusing manner. He was only a month or six weeks old when he was taken on board, and he arrived in England before he had completed a year.

6. The immense strength of the wild tiger is shown by the manner in which he frequently throws his prey over his shoulder, and conveys it to his lair[4] to be devoured. One is said to have carried in this manner a buffalo which weighed a thousand pounds. Another was known to break the shoulder of an ox with one blow of his paw.

7. Captain Brown gives the following account of the love of raw flesh shown by the tiger, even when he has been tamed. The tiger referred to had been taken when quite young, was left entirely at liberty, and appeared as tame as a dog. At length, however, when he was fully grown, he began to inspire[5] terror by his great powers of doing mischief.

8. One day a large piece of raw meat, dripping with blood, fell in his way. It was the first the tiger had ever tasted, but the instant he dipped his tongue in blood, something like madness seemed to seize upon him. All his native fierceness was suddenly aroused; he darted fiercely and with glaring eyes upon his prey, tore it to pieces with

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fury, and, roaring in the most fearful manner, rushed at once into the jungle.

9. We close our account of the character and habits of the tiger with a well-known story, which shows that this fierce beast is capable of an attachment to its keepers similar to that often shown by the lion.

10. A tigress of great beauty, from Bengal, was extremely docile[6] on her passage from Calcutta, and being allowed to run about the vessel, she became extremely familiar with the sailors. On her arrival in London, however, after her keeper left her, she became so irritable[7] and fierce that she was placed in the Tower, where she for some time continued to exhibit a sulky and savage disposition.

11. One day the person who had charge of her on board the ship visited the Tower, and begged permission of the keeper to be allowed to enter her den, to which he at last agreed, though with much reluctance. No sooner did the tigress recognize[8] him than she fawned[9] upon him, licked and caressed him, exhibiting the most extravagant signs of pleasure, and when he left her she whined and cried the whole day afterward.

[1] STĂRT'-LED, suddenly alarmed.
[2] GREN-A-DĒR' (*gren-a-deer'*), a foot soldier wearing a high cap.
[3] BŌW'-SPRIT (*bō'-sprit*), a large boom, or spar, extending forward from the stem or fore part of the ship.
[4] LĀIR, the bed of a wild beast.
[5] IN-SPĪRE', cause; occasion.
[6] DŌ'-CĪLE (*dō'-sil*), teachable; easily managed.
[7] IR'-RI-TA-BLE, easily made angry.
[8] RĔC'-OG-NĪZE (*rek'-og-nize*), recollect; know.
[9] FĀWN, to show attachment by frisking about one.

LESSON VII.

ANECDOTES OF CATS.

1. CATS are the smaller examples of the feline[1] race, but their fur is longer than that of others, and they bear a greater resemblance to leopards and tigers than to lions. In habits and manner, the wild-cats, of which there are many kinds in different countries, are like others of the race to which they belong, living in the woods, sleeping most of the day, and prowling around in the night.

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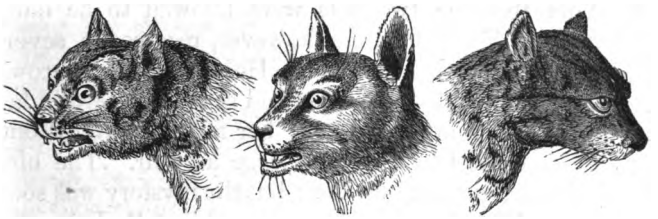

Species of Wild-Cats.

Common Wild-Cat, *Felis catus.* | Egyptian Cat, *Felis maniculata.* | Himalayan Serval, *Felis Himalayanus.*

2. Their powers of sight, smelling, and hearing are truly wonderful. They do not hunt down their prey by a long chase like the wolf and the dog, but they lie concealed, or creep stealthily[2] along, and with a short growl spring suddenly upon their victims.

3. The domestic cats, like the wild ones, raise their backs, bristle up their hair, and swell up their tails when angry. They will sit hour after hour watching at the mouth of a hole for a mouse; and after seizing their prey they will bring it to their favorites in the house, evidently proud of what they have done, and strutting about with an air of great satisfaction.

4. It is a common belief that cats are only attached[3] to places; but there are hundreds of well-known cases in which they have shown warm and enduring attachment to other animals, and also to persons who have treated them with kindness. It is very common for them to select one member of a family on whom they lavish[4] all their fondness, while they treat others with indifference.

5. A lady in England had a fine Canary[5] bird to which she was much attached, and also a favorite cat. The bird was allowed to fly about the room when the cat was not present. Chance, however, discovered[6] to the lady that puss was as fond of the canary as the lady herself; for, to her surprise, on raising her head from her work one morning, she saw the bird perched[7] upon the cat's back, without fear, and the cat evidently delighted.

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6. After that the two pets were allowed to be daily companions. Their mistress, however, received a severe fright one day on their account. Hearing a slight growl, she looked up, and, behold, puss had seized the bird in her mouth and leaped on to the bed; her tail was swelled out, her hair erect, and her eyes as large as four. The bird was, of course, given up for lost; but the mystery was soon explained. The door having been accidentally left open, a strange cat had come in; and it was for the preservation of the bird that puss had seized him; for, as soon as the intruder was driven away, she set the prisoner at liberty unhurt.

7. The following instance of maternal courage and affection on the part of a cat is recorded in the cabinet of Natural History. A cat, which had a numerous brood of kittens, one sunny day in spring encouraged her little ones to frolic in the sun about the stable-door.

8. While she was joining them in a thousand sportive tricks and gambols, they were discovered[8] by a large hawk, which was sailing above the barn-yard in search of prey. In a moment, swift as lightning, the hawk darted upon one of the kittens, and would quickly have borne it off had it not been for the courageous mother, who, seeing the danger of her offspring, sprang at the hawk with great fury.

9. The hawk, to defend itself, let fall the prize. The battle presently became seemingly dreadful to both parties; for the hawk, by the power of his wings, the sharpness of his talons, and the keenness of his

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beak,[9] had for a while the advantage, cruelly tearing the poor cat, and actually depriving her of an eye in the conflict.

10. Puss, no way daunted[10] by this accident, strove with all her cunning and agility for her little ones, till she had broken the wing of her adversary. In this state she got him more within the power of her claws, the hawk still defending himself with great vigor; and the fight continued with great fury on the part of the cat, to the great entertainment[11] of many spectators.

11. At length victory seemed to favor the nearly exhausted mother, and she availed herself of the advantage; for, by a sudden exertion, she laid the hawk motionless beneath her feet, and then, as if exulting in the victory, tore off his head. Disregarding the loss of her eye, she immediately ran to the bleeding kitten, licked the wounds inflicted by the hawk's talons,[12] purring while she caressed her liberated offspring with the same maternal affection as if no danger had assailed them or their affectionate parent.

12. The following, from a recent work, we give in the words of the amusing writer: "A little black spaniel had five puppies, which were thought too many for her to bring up. As, however, the mistress of the house was unwilling that any of them should be destroyed, she asked the cook if she thought it would be possible to bring a portion of them up by hand, before the kitchen fire. In reply, the cook observed[13] that perhaps the puppies might be given to the cat instead of her kittens.

13. "The cat made no objection, took them kindly, and gradually all the kittens were taken away, and the cat nursed the two puppies only. She gave them her tail to play with, and they were always in motion. They soon ate meat, grew rapidly, and long before the others that were left with their own mother, they were fit to be removed.

14. "When they were taken away the cat became quite inconsolable.[14] She prowled about the house, and, on the second day of tribulation,[15] fell in with the little spaniel

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who was nursing the three other puppies. 'Oh,' says puss, putting up her back, 'it is you who have stolen my children.' 'No,' replied the spaniel, with a snarl; 'they are my own flesh and blood.' 'That won't do,' said the cat. 'I'll take my oath before any justice of the peace that you have my two puppies.'

15. "Thereupon issue was joined; that is to say, there was a desperate combat, which ended in the defeat of the spaniel, and in the cat walking off proudly with one of the puppies, which she took to her own bed. Having left this one, she returned, gained another victory, and carried off another puppy. Now, it is very singular that she should have taken only two, the exact number she had been deprived of."

1 FĒ'-LĪNE, pertaining to cats. From the Latin *felis*, a cat.
2 STĒALTH'-I-LY, slyly; unperceived.
3 "AT-TĀCH'ED TO," have affection for.
4 LĬV'-ISH, bestow freely.
5 "CA-NĂ'-RY BIRD," a singing bird from the Canary Isles.
6 DIS-CŎV'-ERED, made known.
7 PĔRCH'ED, sitting, as a bird sits.
8 DIS-CŎV'-ERED, seen; noticed.
9 BĒAK, the bill of a bird.
10 DĂUNT'-ED (*daunt*, like *a* in *far*), checked by fear.
11 EN-TER-TĀIN'-MENT, amusement.
12 TĂL'-ONS, claws.
13 OB-SĔRV'ED, said; remarked.
14 IN-CON-SŌL'-A-BLE, not to be consoled or comforted.
15 TRĪB-Ū-LA'-TION, severe affliction.

LESSON VIII.

THE KITTEN PLAYING WITH FALLING LEAVES.

1. SEE the kitten! how she starts!
Crouches, stretches paws, and darts
First at one, and then its fellow,
Just as light and just as yellow!

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2. There are many now; now one;
Now they stop, and there are none:
What intenseness of desire
In her upward eye of fire!

3. With a tiger leap half way
How she meets the coming prey,
Lets it go as fast, and then
Has it in her paws again!

4. How she works with three or four,
Like an Indian conjurer![1]
Quick as he in feat[2] of art,
Far beyond in joy of heart.

5. Were her antics[3] played in the eye
Of a thousand standers-by,
Clapping hands, with shout and stare,
What would little Tabby[4] care
For the plaudits[5] of the crowd—
Over happy to be proud,
Over wealthy in the treasure
Of her own exceeding pleasure?

WORDSWORTH.

[1] CŎN'-JU-RER (*kŭn'-ju-rer*), one who plays tricks, or practices strange arts, and pretends he is aided by superior powers.
[2] FEAT, any act of skill or cunning.
[3] AN'-TICS, queer pranks; gambols.
[4] TAB'-BY, a name for a cat; a brindled cat.
[5] PLAUD'-IT, applause; praise bestowed.

LESSON IX.

THE MENAGERIE.

(A COLLECTION OF WILD ANIMALS IN CAGES.)

1. WITHIN the precincts[1] of this yard,
Each in his narrow confines[2] barred,
Dwells every beast that can be found
On African or Indian ground.
How different was the life they led,
In those wild haunts[3] where they were bred,

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From the tame servitude and fear,
To which proud man has doomed them here!

2. In that uneasy, close recess',[4]
Couches[5] a sleeping *lioness*`:
That next den holds a *bear*`; the next',
A *wolf*`, by hunger ever vexed`:
There, fiercer from the keeper's lashes',
His teeth the fell *hyena* gnashes.

3. That creature, on whose back abound
Black spots upon a yellow ground',
A *panther* is`—the fairest beast
That roameth in the spacious East`:
He, underneath a fair outside,
Does cruelty and treachery hide.

4. That cat-like beast, that to and fro,
Restless as fire, does ever go,
As if his courage did resent
His limbs in such confinement pent',[6]
That should their prey in forest take,
And make the Indian jungles[7] quake',
A *tiger* is`.

5. Observe how sleek
And glossy smooth his coat`; no streak
On satin ever matched the pride
Of that which marks his furry hide.
How strong his muscles![8] he, with ease,
Upon the tallest man could seize`;
In his large mouth away could bear him',
And into thousand pieces tear him`:
Yet, cabined[9] so securely here,
The smallest infant need not fear.

6. That lordly creature next to him
A *lion* is`. Survey[10] each limb`;
Observe the texture[11] of his claws`,
The massy thickness of those jaws`;

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His mane, that sweeps the ground in length—
Like Samson's locks, betokening[12] strength.

7. In force and swiftness he excels
Each beast that in the forest dwells':
The savage tribes him king confess
Throughout the howling wilderness'.
Woe to the hapless[13] neighborhood,
When he is pressed by want of food'!

8. Of man', or child', or bull', or horse',
He makes his prey', such is his force'.
A waste behind him he creates,
Whole villages depopulates;[14]
Yet here, within appointed lines,
How small a grate[15] his rage confines'!

9. This place, methinks, resembleth well
The world itself in which we dwell.
Perils and snares on every ground,
Like these wild beasts, beset us round;
But Providence their rage restrains;
Our heavenly Keeper sets them chains;
His goodness saveth, every hour,
His darlings from the lion's power.

Mrs. Leicester.

1 Prē'-cincts, limits; boundaries.
2 Cŏn'-fīnes, the outer limits or borders.
3 Haunts (like *a* in *far*), places of resort.
4 Re-cĕss', a place of retirement or secrecy.
5 Couch'-es, lies down on the knees.
6 Pĕnt, shut up; confined.
7 Jŭn'gle, a thick wood of small trees or shrubs.
8 Mŭs'-cles, the fleshy parts of the animal.
9 Căb'-ined, confined.
10 Sub-vey', examine.
11 Tĕxt'-ure, form and arrangement; structure.
12 Be-tō'-ken-ing, indicating; showing.
13 Hăp'-less, unlucky; unfortunate.
14 De-pŏp'-ū-lātes, deprives of inhabitants.
15 Grāte, cross-bars of a cage.

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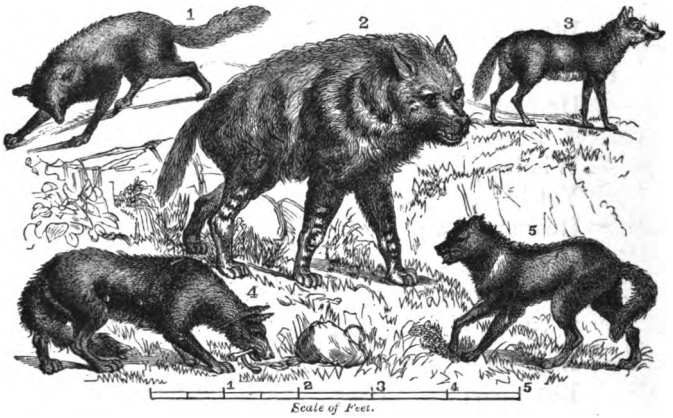
SECOND DIVISION OF THE CARNIVOROUS OR FLESH-EATING QUADRUPEDS.—ANIMALS OF THE DOG KIND: EMBRACING THE DOGS, WOLVES, FOXES, JACKALS, AND HYÆNAS.

LESSON X.

ANIMALS OF THE DOG KIND.



1. Red Fox, *Canis fulvus.* 2. Striped Hyæna, *Canis hyænomalis.* 3. Jackal, *Canis aureus.* 4. Common American Wolf, *Canis lupus.* 5. Prairie or Barking Wolf, *Canis latrans.*

1. THE principal animals of the dog kind are the wolf, the fox, the dog, the jackal, and the hyæna;[1] and all of these, like the lion, the tiger, and the cats, belong to the carnivorous, or flesh-eating animals. In many respects[2] all the animals of the dog kind resemble[3] each other. In some countries dogs, as well as wolves, are found in a wild state; and some suppose that all our domestic dogs are descended from wolves that were tamed at no distant day.

2. There are wolves of many different kinds, and they are found in nearly all parts of the world that are not thickly inhabited by man. In size the wolves of Europe vary but little, and in strength they equal or surpass[4] the largest dogs. Most of the wolves of Europe are of a gray-ish color, but those of Spain are black. Both kinds are

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found in America. The American prairie wolf, which is of an ashy-gray color, greatly resembles the shepherd's dog.

3. There are wild dogs, also, that look much like wolves. Some suppose that they were always wild; and others think they are tame dogs that escaped from man, and then became wild. These wild dogs are found in large packs[5] in Asia, Africa, and in some parts of Europe, and also in Mexico and South America; but they are not found in the United States.

4. The fox, also, is an animal of the dog kind. He is a suspicious, timid, and cunning creature. His sight is keen; and his smell and hearing are so acute[6] that it is difficult to take him in any kind of trap. He preys[7] upon poultry, rabbits, geese, and turkeys; and, when he can not get these, he will take up with weasels, mice, frogs, or insects. He is fond of grapes also.

5. The jackal is about the size of a large fox, and looks much like a small wolf. It is found in southeastern Europe, Asia, and Africa. Like the wolf, it hunts in packs, pursuing the antelope and other animals for prey. It is seldom seen in the daytime, but at night it sallies forth for plunder, and keeps up a constant howling until daylight. It has all the cunning of the fox, and the energy of the dog.

6. The hyæna, of which there are several varieties, is a ferocious, ill-natured, and yet cowardly animal, of a very disagreeable appearance on account of his sneaking[8] look, and the smallness of his hind quarters as compared with his head and shoulders. Yet the hyænas are considered useful in some countries, as they prey upon dead animals that would otherwise become offensive to man.

The Genet.

7. Some writers place the hyænas in a class by themselves, and the civet cats, genets, and ichneumons in still another

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class. The genet slightly resembles the cat, and in Turkey is sometimes kept tame, as it is useful in freeing houses from rats and mice.

[1] HY-Æ'-NA or HY-Ē'-NA.
[2] RE-SPECTS', things; particulars.
[3] RE-SĒM'-BLE, to be like.
[4] SUR-PĀSS', excel; go beyond.
[5] PĂCKS, crowds; herds.
[6] A-CŪTE', sharp; good.
[7] "PREY UPON," seize and devour.
[8] SNEAK'-ING, mean; crouching.

LESSON XI.

CHARACTER AND HABITS OF WOLVES.

Common Jackal, *Canis aureus.* | Dusky Canada Wolf, *Lupus nubilus.* | Prairie Wolf, *Canis* or *Lupus latrans.*

1. So numerous are the accounts which are given of wolves—of their attacking men, horses, and cattle—of the savage ferocity which they have shown in some cases, and of the attachment to their keepers which they have often exhibited[1] in a tame state, that we might easily fill a large volume with these interesting histories. We shall select only a few, and shall confine ourselves to such as are calculated[2] to illustrate[3] the character and habits of these animals.

2. In some parts of Europe, and especially in the wooded and mountainous districts, wolves commit great depredations[4] when suffering from hunger in the winter season. They then not only attack cattle, but they waylay[5] travelers in the forests; and they have been known to enter villages also, and even there to attack people with great fury.

3. In thickly inhabited countries, where wolves are constantly hunted, they are very cautious in their movements,

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and seldom make their appearance in the daytime. When a wolf in such a country finds he is discovered, he retreats, carrying his head very low, with one ear forward and the other back, so as to catch the slightest sound from either direction. He trots crouching, carrying his tail on the ground so as to brush over and conceal the track of his feet; but, when he has fairly got to a place of safety, he raises his tail and flings it up in triumph, as much as to say, "I have escaped you."

4. Wolves sometimes show as much sagacity[6] as the fox in securing their prey. A herd of deer was at one time feeding where there was a rocky precipice[7] on one side of them. A troop of wolves, having formed a semicircle on the other side, crept slowly toward the deer, so as not to alarm them suddenly, and thus drove them gradually toward the edge of the cliff; then they all at once set up the most terrific[8] yells, when the deer, in their fright, threw themselves into the chasm[9] below. The wolves followed them at leisure by a safer path to feed on their mangled carcasses.

5. The wild horses of Tartary often successfully resist the attacks of whole troops of wolves. When approached by the wolves they form a circle, with the females and young on the inner side. The horses on the outside then charge upon the wolves, striking them with their fore feet, and often killing many of them. In the early settlement of the United States the cattle often repelled[10] the attacks of wolves in a similar way, by forming a circle, with the more powerful on the outside, who presented a formidable[11] array of horns to the ferocious animals.

6. Notwithstanding their natural fierceness, wolves lose all their courage when once in the power of man. In India, where they are often taken in pitfalls,[12] a single man will go down into a pit into which they have fallen and bind all of them. The same peculiarity of the wolf is shown in the following account related by Mr. Lloyd in his "Field Sports in the North of Europe."

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7. A peasant in the neighborhood of St. Petersburgh was pursued by eleven of these ferocious animals while he was in his sledge.[13] At this time he was only about two miles from home, toward which he urged his horse at the top of his speed. At the entrance of his residence was a gate, which happened to be closed at the time; but the horse dashed this open, and thus his master and himself found refuge in the court-yard.

8. They were followed, however, by nine out of the eleven wolves; but, very fortunately, at the very instant these had entered the inclosure,[14] the gate swung back on its hinges, and thus they were caught as in a trap. From being the most ferocious of animals, now that they found escape impossible, they completely changed; and, so far from offering molestation to any one, they slunk into holes and corners, and allowed themselves to be killed without resistance.

9. That wolves may be tamed, and that, like dogs, they are capable of lasting attachment to those who have treated them kindly, is shown in the following account of one that was kept in Paris.

10. This animal, which was brought up as a young dog, became familiar with every person whom he was in the habit of seeing, and, in particular, followed his master every where, obeying his voice, showing the most complete submission to him, and evincing[15] grief at his absence.

11. His master, being obliged to leave Paris for a time, presented his pet to the menagerie,[16] where the animal, confined in a den, continued disconsolate,[17] and would scarcely take his food. By degrees, however, his health

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returned; he became attached to his keepers, and appeared to have forgotten his former master.

12. After an absence of eighteen months his master returned, and visited the menagerie. At the first word he uttered, the wolf, who had not perceived him among the crowd, recognized him, exhibited the most lively joy, and, being set at liberty, lavished[18] on his old friend the most affectionate caresses. A second separation was followed by similar demonstrations[19] of sorrow, which, however, again yielded to time.

13. Three years now passed away, and the wolf was living happily in company with a dog, and seemingly attached to his keepers, when his master again returned. The still remembered voice was instantly replied to by the most impatient cries, which were redoubled[20] as soon as the poor fellow was set at liberty, when, rushing to his master, he threw his fore feet on his shoulders, licking his face with every mark of the most lively joy, and growling at his keepers who offered to remove him.

14. A third separation, which soon became necessary, seemed to be too much for this faithful animal's temper. He became gloomy, desponding, refused his food, and for a long time his life appeared to be in danger. His health, however, gradually returned; but he no longer suffered the caresses of any but his keepers, and toward strangers manifested the original savageness of his species.

1 Ex-hĭb'-it-ed, shown.
2 Ćăl'-cu-lā-ted, adapted.
3 Il-lūs'-trāte, make plain or known.
4 Dep-re-dā'-tion, robbing; pillaging.
5 Wāy-lāy', lie in ambush for.
6 Sa-gac'-i-ty, quickness of thought; cunning; intelligence.
7 Prĕc'-i-pice, a steep descent.
8 Ter-rĭr'-ic, frightful.
9 Ćhăsm, a deep cleft; a hollow.
10 Re-pĕl'led, drove back; resisted.
11 Fŏr'-mi-da-ble, to be feared.
12 Pĭt'-fall, a concealed pit for catching wild beasts.
13 Slĕdge, a kind of sled.
14 In-clō'-sure, a space inclosed or fenced in.
15 E-vĭn'-cing, showing clearly; manifesting.
16 Men-ăj'-ĕ-rie (*men-azh-er-e*), a place in which wild animals are kept.
17 Dis-cŏn'-so-late, sorrowful; without comfort.
18 Lăv'-ish, to bestow freely.
19 Dem-on-strā'-tions, evidences; exhibitions.
20 Re-dŏub'led, greatly increased.

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LESSON XII.

THE FIDDLER AND THE WOLVES.

1. IN the early history of Kentucky the gray wolves were very common; the poultry suffered from them to a great extent; pigs and calves were occasionally carried off by them; and it was no unusual thing for the belated footman, at such times as the wolves were pressed by hunger in the winter season, to find himself surrounded by a herd of them in the woods.

2. It was on the occasion of a wedding festival[1] among the colored gentry of a Kentucky plantation[2] that Old Dick, the negro fiddler, was sent for, a distance of some six miles, to officiate[3] as master of ceremonies. It was early in spring, at the close of a hard winter, and the snow still lay thick upon the ground.

3. Fiddle in hand, Dick started for the wedding soon after sunset. The moon was out, and the stars twinkled merrily overhead as the old man trudged along over the crisp[4] and crackling snow. The path, which was a narrow one, led, for the greater part of the way, through the

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dark shadows of a thick forest, which yet remained as wild as when the Indians roamed it, and was untraversed[5] by a wagon-road for many miles.

4. Dick was hurrying rapidly onward, his only anxiety not to be late at the festival, and he was already in the very depth of the forest, when the distant howl of a wolf reached his ear. It was answered by another, and that by a third, all at first sounding faintly in the distance; but gradually they grew louder and nearer; the very woods seemed to the old man to be literally alive with the hungry curs as they gathered in yelling packs from far and near; and ere long he could hear them in the crackling bushes on each side of him, as they ran along to keep pace with his rapid steps.

5. Wolves are cautious about attacking a human being at once, but usually require some little time to work themselves up to the point. That such was the case now proved very lucky for poor Dick, who began to realize the horrible danger he was in, as a dark object would brush past his legs every few moments, with a snapping sound like the ring of a steel trap, while the yells and patter[6] of the gathering herd increased with terrible rapidity.

6. Dick knew enough of the habits of the animal to be fully aware that to run would insure his instant death, as the cowardly pack would be sure to set upon him in a body on the instant of observing any such indication[7] of fear. His only chance was to keep them at bay[8] by preserving the utmost steadiness until he could reach the open ground before him, when he hoped they might leave him, as they do not like to attack in the open field. He remembered, too, that an old hut still stood in the middle of the clearing, and the hope of reaching that inspired him with new courage.

7. But the wolves came huddling up nearer and nearer to him every minute, those in the rear crowding the others forward, and the poor fellow could see their green eyes glaring fiery death upon him from all the thickets around.

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They rushed at him more boldly one after another, snapping as they went past nearer and nearer to his thin legs; indeed, the frightened fiddler was compelled to thrust at them with his fiddle to turn them aside.

8. In doing so the strings jarred, and Dick, already trembling in despair, took new hope when he observed that the suddenness of the sound caused the wolves to leap aside with surprise. He instantly drew his hands across the strings with vehemence,[9] and, to his infinite[10] relief, the wolves sprang back and aside as if he had shot among them. Taking immediate advantage of this lucky diversion[11] in his favor, as he had now reached the edge of the clearing, he made a sudden run for the hut, raking his hands across the fiddle-strings at every jump, until they fairly roared again.

9. The astonished wolves paused a moment on the edge of the clearing, with tails between their legs, looking at him; but the sight of his flying form renewed at once their savage instincts, and with a loud burst of yells they pursued him at full speed. He had broken the spell by running; and had they caught him then, little heed would they have given to his music; but, luckily, the old man reached the hut just as they were at his heels, and, slamming the rickety door behind him, he had time to climb out on to the roof, where he thought he would be out of danger.

10. But the wolves were now furious; and, thronging the interior of the hut, they leaped at him with wild yells of gnashing rage; one and another thrust their noses up between the very boards of the roof, and it was with difficulty that Dick could keep his feet from the reach of their steel-like fangs. With the energy of despair again he drew his fiddle-bow. At once the yelling ceased, and the rage of the curs abated[12] as they listened to the subduing strains.

11. The terror-stricken but astonished fiddler found himself surrounded by the most attentive audience that he

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had ever played to before. His terror soon gave way to professional pride, and for a while he felt excessively flattered by such intense appreciation.[13] Yankee Doodle, Hail Columbia, and jigs and shake-downs without number, were played with a skill such as he thought he had never before surpassed or even equaled.

12. But all pleasures have their drawbacks. Dick began to weary even of his own fiddling; yet he could not stop a moment before the wolves would renew their clamor and be at him again. Thus several weary hours had passed, when the negroes at the wedding came out to look for the old man. They found him on the top of the hut, still sawing away for dear life, and at once relieved him from his comfortless position.

1 FĒS'-TI-VAL, a merry-making.
2 PLANT-Ā'-TION, a farm.
3 OF-FĪ"-CIĀTE, act.
4 CRĬSP, crumbling.
5 UN-TRAV'-ERSED, not traversed or passed over.
6 PĂT'-TER, the sound of their quick steps.
7 IN-DI-CĀ'-TION, evidence.
8 "AT BAY," kept back in a state of expectation.
9 VĒ'-HE-MENCE, great force.
10 ĬN'-FI-NĪTE, very great.
11 DĪ-VĔR'-SION, change; a turning aside.
12 Ā-BĀ'-TED, diminished; became less.
13 AP-PRĔ-CI-Ā'-TION, estimate of merit.

LESSON XIII.

CHARACTER AND HABITS OF FOXES.

Red Fox and Cubs.

1. MANY are the stories told of the cunning of the fox, of the remarkable sagacity in taking his prey, and of the

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many tricks by which he has been known to escape the dogs that were in pursuit of him. The following, selected from a large number, will serve to illustrate, in some measure, the character and habits of this wonderful animal.

2. A red fox, that had often been hunted, had always managed to escape at the edge of an abrupt cliff[1] which faced the Mississippi River. The place had often been examined by the hunters; but, as the descent was nearly perpendicular[2] for a hundred feet, it was evident that the fox could never have escaped in safety down such a precipice.

3. At last a hunter determined to watch the fox, and accordingly lay in wait for that purpose. He saw the creature come to the edge of the bluff and look down. A stout shrub grew out of a crevice[3] a few feet below, and by the aid of this the fox swung himself on to a narrow ledge,[4] which proved to be the mouth of a wide opening in the rock.

4. The most curious part of the story is, that the hunter discovered another and easy entrance to the cave from the level ground above. This the fox never used when the hounds were on his track, as the more difficult entrance down the cliff completely puzzled the dogs, and prevented the discovery of his retreat. The cunning animal only went down that way, and came out by the other opening.

5. A Mr. St. John relates the following instance of the cunning of the fox in taking its prey: "Just after it was daylight I saw a large fox come very quietly along the edge of the plantation. He looked with great care over the turf wall into the field, and seemed to long very much to get hold of some of the hares that were feeding in it, but apparently[5] knew that he had no chance of catching one in a regular chase.

6. "After considering for a short time, he seemed to have formed his plans. He examined the different gaps[6] the wall, fixed upon one which appeared to be most fre- ented, and laid himself down close to it, in an attitude[7] that of a cat at a mouse-hole.

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7. "In the mean time I watched all his plans. With great care and silence he scraped a small hollow in the ground, throwing up the sand as a kind of screen;[8] every now and then, however, he stopped to listen, and sometimes to take a sly peep into the field.

8. "When he had done this, he laid himself down in a convenient posture for springing upon his prey, and remained perfectly motionless, with the exception that he occasionally took a sly peep at the feeding hares. When the sun began to rise, the hares came, one by one, from the field; three had already come without passing his ambush,[9] one within twenty yards of him, but he made no movement beyond crouching more flatly to the ground.

9. "Presently two came toward him, and, though he did not venture to look up, I saw, by a slight motion of his ears, that those quick organs had already warned him of their approach. The two hares came through the gap together; and the fox, springing with the quickness of lightning, caught one and killed her immediately. He then lifted up his booty, threw it over his shoulder, and was carrying it off, when my rifle-ball stopped his course."

10. Many authentic[10] anecdotes are told of the fox feigning death in order to escape from his persecutors. One that was caught in a trap, and then handed over to be worried by the dogs, soon gave every appearance of being dead. In this condition it was taken to the farm-house to be shown to a lady who had expressed a wish to examine it. But the wily fox, who had been duping[11] his persecutors all the while, no sooner found himself laid out for inspection in the back-yard than he immediately bounded to his feet and made off, to the great astonishment of the spectators.

[1] Cliff, a high and steep rock.
[2] Per-pen-dic'-u-lar, straight down.
[3] Crev'-ice, a crack; an opening.
[4] Ledge, a platform, or projection of rock.
[5] Ap-pâr'-ent-ly (*ap-pair-ent-ly*), evidently.
[6] Gaps, openings.
[7] At'-ti-tude, position.
[8] Screen, that which conceals from view
[9] Am'-bush, hiding-place.
[10] Au-then'-tic, true; reliable.
[11] Dup'-ing, deceiving; cheating.

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LESSON XIV.

ANOTHER FOX STORY.

Egyptian Fox. American Cross-Fox. South African Fox.

1. THE following amusing, but somewhat marvelous[1] story of a fox, is related by Mrs. Child, to whom it was told by a Quaker of New Jersey, who said it was related[2] to him by a Quaker friend who was an eye-witness of the circumstances.[3]

2. This friend was one day in a field near a stream where several geese were swimming. Presently he observed one disappear under the water with a sudden jerk. While he looked for her to rise again, he saw a fox emerge[4] from the water and trot off to the woods with the unfortunate goose in his mouth.

3. The fox chanced to go in a direction where it was easy to watch his movements. He carried his burden to a recess[5] under an overhanging rock; here he scratched away a mass of dry leaves, scooped a hole, hid his burden within, and covered it up very carefully.

4. Then off he went to the stream again, entered some distance behind the flock of geese, and floated noiselessly along, with merely the tip of his nose visible above the surface. But this time he was not so fortunate. The geese, by some accident, took the alarm, and flew away with loud cackling.

5. The fox, finding himself defeated, walked off in a direction opposite the place where his victim was buried.

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The man went to the place, uncovered the hole, put the goose in his basket, replaced the leaves carefully, and stood patiently at a distance to watch farther proceedings.

6. The sly thief was soon seen returning with another fox, that he had apparently invited to dine with him. They trotted along merrily, swinging their tails, snuffing the air, and smacking their lips in anticipation[6] of a rich repast.[7]

7. When they arrived under the rock, Reynard[8] eagerly scratched away the leaves; but, lo! his dinner had disappeared! He looked at his companion, and plainly saw, by his countenance, that he more than mistrusted whether any goose was ever there, as pretended.

8. His companion evidently considered his friend's hospitality[9] a sham, and himself insulted. His contemptuous[10] expression was more than the mortified fox could bear. Though conscious of generous intentions, he felt that all assurances to that effect would be regarded as lies.

9. Appearances were certainly very much against him. His tail slunk between his legs, and he held his head down, looking sideways, with a sneaking glance, at his disappointed companion. Indignant at what he supposed to be an attempt to get up a character for generosity on false pretenses, the offended guest seized his unfortunate host, and cuffed him most unmercifully.

10. Poor Reynard bore the infliction with the utmost patience, and sneaked off, as if conscious that he had received no more than might naturally be expected under the circumstances.

11. Quite similar to the story told by Mrs. Child is one, related by Mr. St. John, of a fox which, by taking a large mouthful of grass in his jaws, was enabled to float into the midst of a flock of ducks without causing the least alarm.

[1] MĂR'-VEL-OUS, wonderful.
[2] RE-LĪ'-TED, told.
[3] CIR'-CUM-STAN-CES, facts narrated.
[4] E-MĒRGE', come out.
[5] RE-CĒSS', opening; place of concealment.
[6] AN-TIC-I-PĀ'-TION, expectation.
[7] RE-PĂST', meal; feast.
[8] RĒY'-NARD, the name by which a fox is often called.
[9] HOS-PI-TĂL'-I-TY, entertainment of a guest.
[10] CON-TĔMPT'-U-OUS, scornful.

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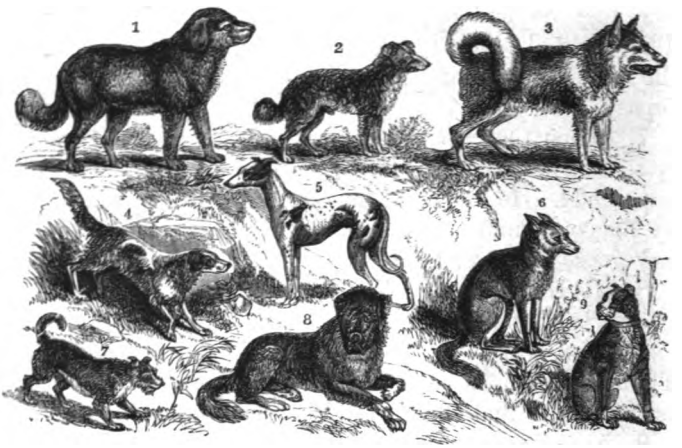
LESSON XV.

CHARACTER AND HABITS OF DOGS.



1. Newfoundland Dog, *Canis terræ-novæ.* 2. Shepherd's Dog, *Canis domesticus.* 3. Esquimaux Dog, *Canis borealis.* 4. The Setter, *Canis index.* 5. British Greyhound, *Canis leporarius.* 6. Dog of the North American Indians. 7. Scotch Terrier, *Canis terrarius.* 8. Mastiff of Thibet. 9. English Bull-dog, *Canis Anglicus.*

1. Of all the carnivorous or flesh-eating quadrupeds, dogs possess the greatest variety of modulations[1] of voice. They bark, bay, howl, yelp, whine, moan, growl, and snarl, according to the emotions[2] they feel. While on the watch, they *bark* to drive away intruders; while hunting, their *baying* is the language of authority and encouragement; their *howling* is expressive of grief and lamentation; they *yelp* with sudden pain, and *moan* in protracted[3] suffering; they *whine* with impatience; their *growl* is a note of warning, and they *snarl* in anger.

2. The attachment of dogs to their masters is well known. Their fidelity[4] is proverbial, and their sagacity is truly wonderful. Such qualities in brutes, given them by the Creator for wise purposes, can not fail to interest us in the study of their character and habits, and certain-

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ly they should call forth for the poor animals our sympathy and affection.

3. The sagacity of dogs is more remarkable in some species than in others; but it is probably owing, in great measure, to the long period of training to which some, more than others, have been subjected by man. The Newfoundland dogs, and the mastiffs, shepherd dogs, and some of the setters and spaniels,[5] are among the most noted. We select examples of a few of these.

4. A Newfoundland dog, by the name of Dandie, which had been well taught, belonged to a gentleman of Edinburgh. He would select his master's hat from a number of others, or his pen-knife from a whole pack; and he would also bring any particular article which he was told to find, thus showing that it was not smell that guided him, but an understanding[6] of what he was required to do.

5. One evening, while some company were at the house of the owner of this dog, a gentleman accidentally dropped a shilling, which, after diligent search, could not be found. Dandie had been sitting in a corner of the room, without seeming to notice what was going on. His master said to him, "Find us the shilling, Dandie, and you shall have a biscuit."[7] The dog instantly jumped up and laid the shilling on the table. He had picked it up unperceived[8] by any of the party.

6. Several gentlemen were in the habit of giving Dandie a penny a day each, which he always took to a baker's and exchanged for bread for himself. One day one of them was accosted[9] by the dog for his accustomed present; but he said, "I have not a penny with me to-day, though I have one at home." Having returned to his house, some time after he heard a noise at the door; it was opened, and Dandie sprang in for a penny.

7. By way of frolic, the gentleman gave him a bad one; the baker refused to let him have the loaf for it; the dog

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returned to the door, knocked, and when the servant opened it he laid the penny at her feet, and walked away with an air of contempt.

8. One Sunday, when it was very unlikely that he could have received a present, he was observed to bring home a loaf. Surprised at this, his master desired the servant to search the room for money. Dandie seemed quite unconcerned till she approached the bed, when he gently drew her from it. His master then secured him, for he growled and struggled; and the servant, continuing the search, found seven pennies under a piece of cloth.

9. From that time the dog could not endure her, and henceforth hid his money in the corner of a saw-pit, under a heap of dust. Dandie always escorted[10] his master's friends home when desired to do so, however great the distance; and when they were safe he returned to his own quarters.

10. The following, which is believed to be a true story, is an excellent example of the sagacity of the mastiff. An English gentleman went to some public gardens in a village of France with a large mastiff, which was refused admittance, and the gentleman left him in the care of the guards who were placed there.

11. The Englishman, some time after he had entered, returned to the gate, and informed the guards that he had lost his watch, telling them that if they would permit him to take in his dog he would soon discover the thief. His request being granted, the gentleman made signs of what he had lost to the dog, who immediately ran about among the company, and traversed[11] the garden, till at last he laid hold of a man.

12. The gentleman insisted that this person had his watch; and, on searching him, not only his watch, but six others were discovered in his pockets. What is more remarkable, the dog took his master's watch from the other six, and carried it to him.

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13. The benevolence[12] of dogs generally, but of the Newfoundland variety in particular, has often excited great admiration. A child, only six years old, playing on a wharf with a Newfoundland dog belonging to his father, accidentally fell into the water. The dog immediately sprang after the child, and, seizing the waist of his little frock, carried him into the dock, where there was a platform, by which the child held on, but was unable to get on the top.

14. The dog, seeing it was unable to pull the little fellow out of the water, ran to a yard near by, where a girl of nine years of age was hanging out clothes. He seized the girl by the frock, and, although she tried to get away, he succeeded in dragging her to the spot, where the child was still hanging by its hands. When the girl took hold of the child, the dog helped her in pulling it out of the water, and then jumped into the stream, swam round to the end of the wharf, and returned with the child's hat in its mouth.

15. Motley, in his history of the Dutch Republic, tells how the life of William, Prince of Orange, was saved by a faithful spaniel. During a sudden night attack upon his camp, the enemy penetrated to the tent of the prince, and killed the guards, who were in profound sleep; but a little spaniel which the prince kept near him sprang forward, barking furiously at the sound of approaching footsteps, and arousing the prince by scratching his face with his paws. The prince, who barely escaped, ever after kept a spaniel of the same race in his bed-chamber.

[1] Mod-ŭ-li'-tions, changes or inflections of voice.
[2] E-mō'-tions, mental feelings or impulses.
[3] Pro-trăct'-ed, continued.
[4] Fī-dĕl'-i-ty, faithfulness.
[5] Spăn'-iels (*span-yĕlz*).
[6] Un-der-stand'-ing, knowledge.
[7] Bĭs'-cuit (*bis'-kit*).
[8] Un-per-ceiv'ed, not noticed.
[9] Ac-cōst'-ed, addressed; spoken to.
[10] Es-cōrt'-ed, attended and guarded.
[11] Trav'-ersed, went through.
[12] Be-nĕv'-o-lence, kindness; disposition to do good.

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LESSON XVI.

THE FRENCH MERCHANT AND HIS DOG.

1. Head of Greyhound. 2. Terrier. 3. Shepherd's Dog. 4. Newfoundland Dog. 5. English Bull-dog. 6. Mastiff of Thibet.

1. A FRENCH merchant, having some money due him in a neighboring village, set out on horseback, accompanied by his dog, on purpose to receive it. Having settled the business, he tied the bag of money before him on his horse, and set out on his return home. His faithful dog, as if he entered into his master's feelings, frisked[1] round the horse, barked, and jumped, and seemed to take part in his master's joy.

2. The merchant, after riding some miles, alighted to repose[2] himself under an agreeable shade; and, taking the bag of money in his hand, laid it down by his side under a hedge, and, on remounting, forgot it. The dog, perceiving the forgetfulness of his master, ran to fetch the bag, but it was too heavy for him to drag along.

3. He then ran back to his master, and, by whining, barking, and howling, seemed to endeavor[3] to remind him

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of his mistake. The merchant did not understand his language; but the faithful creature persevered[4] in its efforts, and, after trying to stop the horse in vain, at last began to bite his heels.

4. The merchant, absorbed[5] in deep thought as he rode along, and wholly forgetful of his bag of money, began to think the dog was mad. Full of this suspicion, in crossing a brook he turned back to see if the dog would drink; but the faithful animal, too intent[6] on his master's business to think of itself, continued to bark and bite with greater violence than before.

5. "Mercy!" cried the afflicted merchant, "it must be so; my poor dog is certainly mad: what must I do? I must kill him, lest some greater misfortune befall[7] me; but with what regret! Oh, could I find any one to perform this cruel office for me! But there is no time to lose; I myself may become the victim if I spare him."

6. With these words he took a pistol from his pocket, and, with a trembling hand, took aim at his faithful servant. He turned away in agony as he fired, but his aim was too sure. The poor animal fell wounded, and, weltering[8] in his blood, still endeavored to crawl toward his master, as if to tax him with ingratitude.[9]

7. The merchant could not bear the sight. He spurred on his horse with a heart full of sorrow, and lamented he had taken a journey which had cost him so dear. Still, however, the money never entered his mind; he only thought of his poor dog, and tried to console himself with the reflection that he had prevented a greater evil, by dispatching[10] a mad animal, than he had suffered a calamity[11] by his loss.

8. But such thoughts gave him little satisfaction. "I am most unfortunate," said he to himself; "I would almost rather have lost my money than my dog." Saying this, he stretched out his hand to grasp the treasure. It was missing; no bag was to be found. In an instant he opened his eyes to his rashness and folly. "Wretch that

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I am," said he, "I alone am to blame! I could not understand the meaning of my dog's actions, and I have killed him for his zeal. He only wished to inform me of my mistake, and he has paid for his fidelity with his life."

9. Instantly he turned his horse, and went off at full gallop to the place where he had stopped. He saw with half averted[12] eyes the scene where the tragedy[13] was acted; he perceived the traces of blood as he proceeded; he was oppressed and distracted;[14] but in vain did he look for his dog; he was not to be seen on the road.

10. At last he arrived at the spot where he had left his money. But what were his sensations! His heart was ready to bleed at the sight which then met his view. The poor dog, unable to follow his dear but cruel master, had determined to give his last moments to his service. He had crawled, all bloody as he was, to the forgotten bag, and now, in the agonies of death, he lay watching beside it.

11. When he saw his master, he still testified[15] his joy by the wagging of his tail. He could do no more; he tried to rise, but his strength was gone; even the caresses of his master could not prolong his life for a few moments. He stretched out his tongue to lick the hand that was now fondling him in the agonies of regret, as if to seal forgiveness of the deed that had deprived him of life. He then cast a look of kindness on his master, and closed his eyes in death.

1 FRĪSK'ED, leaped about.
2 RE-POSE', rest.
3 EN-DĂV'-OR, attempt.
4 PER-SE-VĒR'ED, continued.
5 AB-SŌRB'ED, wholly occupied.
6 IN-TĔNT', earnestly engaged.
7 BE-FALL', happen to.
8 "WĔL'-TER-ING IN," covered with; wallowing in.
9 IN-GRĂT'-I-TŪDE, unthankfulness.
10 DIS-PĂTCH'-ING, killing.
11 CA-LĂM'-I-TY, great misfortune.
12 A-VĔRT'-ED, turned away.
13 TRĂJ'-E-DY (*g* like *j*), mournful event.
14 DIS-TRĂCT'-ED, frantic with grief.
15 TĔS'-TI-FĪED, showed; made known.

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LESSON XVII.

THE OLD SHEPHERD'S DOG.

1. The old shepherd's dog, like his master, was gray,
   His teeth all departed, and feeble his tongue;
   Yet where'er Corin went he was followed by Tray;
   Thus happy through life did they hobble along.

2. When fatigued on the grass the shepherd would lie
   For a nap in the sun, 'midst his slumbers so sweet,
   His faithful companion crawled constantly nigh,
   Placed his head on his lap, or lay down at his feet.

3. When winter was heard on the hill and the plain,
   When torrents descended, and cold was the wind,[1]
   If Corin went forth 'mid the tempest and rain,
   Tray scorned to be left in the chimney behind.

4. At length in the straw Tray made his last bed;
   For vain against death is the stoutest endeavor:
   To lick Corin's hand he reared up his weak head,
   Then fell back, closed his eyes, and ah, closed them
   for-ever.

5. Not long after Tray did the shepherd remain,
   Who oft o'er his grave with true sorrow would bend;
   And when dying, thus feebly was heard the poor swain:[2]
   "Oh bury me, neighbors, beside my old friend."

WOLCOTT.

[1] Pronounced *wind*, to rhyme with *behind*.

[2] SWAIN, one employed in husbandry, or in tending flocks.

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THIRD DIVISION OF THE CARNIVOROUS OR FLESH-EATING QUADRUPEDS.—ANIMALS OF THE WEASEL KIND: EMBRACING THE WEASEL, THE ERMINE, THE MINK, THE SKUNK, THE SABLE, THE MARTENS, AND THE OTTERS.

LESSON XVIII.

ANIMALS OF THE WEASEL KIND (*MUSTELIDÆ*).*

1. Pine Marten, or Pine Weasel, *Martes foina*, or *Mustela martes*. 2. Brook Mink, *Mustela lutreola*, or *Putorius vison*. 3. Sable, *Mustela zibellina*. 4. Common Otter, *Lutra vulgaris*. 5. Stoat, or Ermine, *Mustela erminea*. 6. Skunk, *Mephitis Americana*. 7. Weasel, *Mustela vulgaris*.

1. THIS division of the carnivorous quadrupeds embraces a large class of animals, which are for the most part of small size and slender shape. Their relish[1] for blood is strong; and, in pursuing their prey, they are bold, cautious, and resolute.[2] They creep slyly toward their victim, which is often a rabbit, a rat, or a bird, and on a sudden dart upon it, and pierce its neck with their sharp teeth.

2. Among the animals of this class may be mentioned the weasel, the stoat or ermine,[3] the skunk, the ferret, the marten, the mink, the sable, and the otter. Some writers place the genets[4] in the same class.† The most interest-

* *Mustelidæ* (Latin *Mustela*, a weasel). The weasel tribe.

† Some, also, the ichneumons (*Herpestes*), which resemble the larger weasels. The

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ing of these animals are those which produce valuable furs. Thousands of the ermine, the marten, the sable, and the otter, are killed every year to furnish robes, muffs, tippets, and collars, which we see worn in winter.

3. That mischievous[5] little animal, the weasel, which is found both in Europe and in North America, frequents barns and out-houses in the night season, where mice and rats are the special objects of its pursuit. If the weasel would confine its plundering to these little rogues who steal from the granary[6] and the corn-crib, we might consider it the farmer's best friend; but, unfortunately,[7] it sometimes plunders the hen-roost, when the morning's light shows a general slaughter[8] of the poultry, whose throats are cut, or heads eaten off. The color of the weasel is of a reddish-brown. Its head and body are about eight inches long, and its tail three or four inches.*

4. The ermine is a beautiful and lively little animal, very much like the weasel, but about one third larger. It changes its color from a brownish-red in summer, to nearly pure white in winter; and it is in winter that its fur is most valuable. It is generally called the stoat in summer, and the ermine in winter. The fur of the ermine is in great demand for tippets, muffs, and other articles of winter apparel. It was once used almost exclusively for lining the robes of princes, nobles, and magistrates. Thirty thousand skins of the ermine have been sent from Northern Asia alone in one season.

5. The skunk is an offensive animal, too well known to require any description. Most of the weasel tribe have a disagreeable odor, but not so offensive as the skunk. From one of the tribe, however, the civet-cat,[9] is obtained the civet, which is used as an agreeable perfume. Another animal of this tribe is the ferret, which is long and slim like the weasel. It is often kept tame in Europe, where

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ichneumon is kept tame in Egypt, and is very useful in destroying rats, mice, and serpents, and the eggs of crocodiles.

[9] The New York weasel, or ermine weasel, is larger than the one above described.

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it is used in rabbit-hunting, and in catching rats and mice. It can not endure severe cold.

6. The marten,* sometimes called in this country the American sable, is much larger than the weasel, but quite similar to it in form and habits, with the exception that it seldom approaches the dwellings of man. It climbs trees, and is said to have the cunning and sneaking character of the fox, and the caution and voracity[10] of the weasel. It preys upon birds, squirrels, mice, small reptiles, and insects; and it is said to be fond of honey, like the bear.

7. The mink, which is found from the size of the weasel to that of the marten, is very common in all parts of North America. Some think there are two kinds, the common brook mink, which is the largest, and of a brown color; and the mountain brook mink, which is nearly black. The mink is a cunning and destructive little rogue, but he is not quite so bad as the common or ermine weasel; for, while the mink is satisfied with killing one or two fowls at a time, and making a hearty meal of them, the weasel will often, in a single night, put to death all the fowls in the poultry-house.

8. But the most celebrated of all the weasel tribe is the sable, which is hunted for its rich glossy fur in the coldest and most desolate regions. In color the fur varies from brown to a jet black, but the black is considered the richest. It is the only fur which turns with equal ease in any direction. The sable is found in the northern parts of Europe and Asia. Vast numbers of them are killed in Siberia, and their skins are a very important article of commerce among the Russians. The true sable is not found in America; but it is the pine marten which is often called by that name.

9. The common otter,† which is about two feet long,

* There is also, in this country, another marten, the *Mustela Canadensis*, called, also, Pennant's marten, or fisher, but better known as the black fox, or black cat, of the northern hunters. It was once common in the northern and middle states. Length of head and body nearly two feet; tail about fourteen inches.

† The Canada otter is the *Lutra Canadensis*. The sea otter is the *Enhydra marina*, which is the *Mustela lutris* of Linnæus. A few years ago sea otter skins of the best fur

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and its tail fifteen inches in addition, is a web-footed animal, adapted to swimming and diving, living upon fish, and spending most of its time in the water. The Canada otter is more than three feet long, and the sea otter often five feet. All of them are much sought after for their beautiful furs. When taken young they may be tamed, and taught to catch fish for others as well as for themselves.

[1] RĒL'-ISH, appetite; liking.
[2] RES'-O-LŪTE (*rez'-o-lute*), determined.
[3] ER'-MĪNE (*er-min*).
[4] GĒN'-ETS (*jen'-ets*).
[5] MĪS'-CHIEV-OUS (*mis'-che-vus*), inclined to do mischief.
[6] GRĀN'-A-RY, a store-house for grain.
[7] UN-FŌRT'-Ū-NATE-LY, unhappily.
[8] SLAUGH'-TER (*slaw'-ter*), violent destruction.
[9] CIV'-ET (*siv'-it*).
[10] VO-RĀC'-I-TY, greediness of appetite.

LESSON XIX.

ANIMALS OF THE WEASEL KIND: THEIR CHARACTER AND HABITS ILLUSTRATED.

I. THE WEASEL.

1. THE weasel is a very courageous[1] little creature, not fearing to attack animals much larger than himself, and even man. A peasant in England was attacked by six of them, who rushed upon him when he was at work in the field. Being frightened at such a furious onset,[2] he fled; but they pursued him some distance, although he defended himself with a stout horsewhip. He then seized a large club; and it was only after he had killed three of them that the rest took to flight.

2. The affection of the weasel for her young renders her very bold in defending them. A laborer, while standing in a foot-path close to a hedge, perceived a weasel with one of her young ones in her mouth. He kicked her, and she, dropping it, retreated into the hedge. He then stood over the young one with a stick in his hand, not intending to kill it, but merely to see how the mother would proceed.

brought 30 or 40 dollars apiece. Audubon was asked a hundred dollars for one in California.

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3. She soon peeped from her hiding-place, and made several efforts to get at her young one, but was obliged to run into the hedge again, frightened by the stick which the man had in his hand. At last she summoned[3] up all her resolution, and in spite of every thing, after a great deal of dodging to avoid the stick, succeeded in obtaining the object of her affection, and bore it off between the legs of her tormentor.

4. Weasels sometimes fall a prey to hawks; but in the following instance, narrated by Mr. Bell, the cunning of the weasel proved to be more than a match for its powerful enemy. Mr. Bell says:

5. "As a gentleman of the name of Pinder was riding over his grounds, he saw, at a short distance from him, a hawk pounce upon some object on the ground, and rise with it in his talons.[4] In a few moments, however, the hawk began to show signs of great uneasiness, rising rapidly in the air, or as quickly falling, and wheeling irregularly round, while he was evidently endeavoring to free some obnoxious[5] thing from him with his feet.

6. "After a short but sharp contest the hawk fell suddenly to the earth, not far from Mr. Pinder. He instantly rode up to the spot, when a weasel ran away from the hawk, apparently unhurt. The bird was found to be quite dead. The weasel had eaten a hole through the skin under the wing, and the large blood-vessels near the heart were torn through."

II. THE MINK.

1. The mink is a very good fisher; but, not content with fishing for himself, the sly rogue will often watch the angler,[6] steal the fish which he has laid down near the

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stream, drag them into the water, and devour them. The mink will also catch rats and mice, and carry them away in its mouth, holding them by the neck, in the manner of a cat; but it loves, best of all things, to prey upon the tenants[7] of the poultry-yard. We find the following in the work of Audubon. The place mentioned was his own residence near New York City.

2. "There was a small brook, fed by several springs of pure water, which we caused to be stopped by a dam, to make a pond for ducks in the summer, and ice in the winter. On the very margin[8] of the pond was a rough bank of stones, near which the ducks were compelled to pass in descending to the water.

3. "Here a mink had fixed its quarters,[9] with a degree of judgment worthy of high praise, for no settlement could promise to be more to his mind. At early dawn the cackling of many hens and chickens, and the paddling, splashing, and quacking of a hundred old and young ducks, would make music to his ears; and by stealing to the edge of the bank of stones, with his body nearly concealed between two large pieces of broken rock, he could look around and see the unsuspecting ducks within a yard or two of his lurking-place.[10]

4. "When thus on the look-out, dodging his head backward and forward, he waits until one of the ducks has approached close to him, and then, with a rush, he seizes the bird by the neck, and in a moment disappears with it between the rocks. He has not, however, escaped unobserved;[11] and, like other rogues, he deserves to be punished for having taken what did not belong to him.

5. "We draw near the spot, gun in hand, and, after waiting some time in vain for the appearance of the mink, we cause some young ducks to be gently driven down to the pond. Entering the water, they dive for worms or food of various kinds, ignorant of the danger so near them; intent[12] only on the objects they are pursuing, they turn not a glance toward the dark crevice where we can

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now see the bright eyes of the mink as he lies concealed. The unsuspecting birds remind us of some of the young folks in that large pond we call the world, where, alas! they may be in greater danger than our ducks or chickens.

6. "But the ducks have passed a little beyond the reach of the mink; and now we see a fine hen descend to the water. Cautiously she steps on the sandy margin, and, dipping her bill in the clear stream, sips a few drops, and raises her head to swallow the cooling beverage.[13] She continues sipping and advancing gradually; she has now approached the fatal rocks, when, with a sudden rush, the mink has seized her; but, ere he can regain his hole, our gun's sharp crack is heard, and the marauder[14] lies dead before us."

III. THE FERRET.

1. The ferret, which is a native of Africa, was first brought into Spain, and there employed to destroy the rabbits, which were so numerous as greatly to injure vegetation. The ferret enters the holes of rabbits, and then kills them and sucks their blood. When it is not wanted to kill the rabbits, but merely to drive them from their hiding-places, it is sent into their holes with a muzzle over its nose, which prevents it from biting. The ferret enters the holes of rats also, and destroys them as it does rabbits.

2. A gentleman, who was surprised that the ferret, which is not a remarkably swift animal, should be so destructive to the rat tribe, determined to bring a rat and a ferret together, where neither could escape, in order to see which was the most powerful. For this purpose he select-

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ed a large and full-grown rat, and also a strong and full-grown ferret, and turned them loose in a room in which was no furniture, and but one window.

3. Immediately upon being liberated,[15] the rat ran round the room, as if searching for some means of escape. Not finding any, he uttered a piercing shriek, and then, with the most prompt decision, took up his station directly under the light of the window, a position in which he was in the shade, while his adversary would have to advance with the light directly in his eyes.

4. The ferret now erected his head, smelled around, and fearlessly pushed his way toward the spot where the scent of his game was strongest, facing the light in full front, instead of creeping by the wall, and eagerly preparing to seize upon his prey.

5. No sooner, however, had the ferret approached within two feet of his watchful foe, than the rat, again uttering a loud cry, rushed at him, and, in a violent attack, inflicted a severe wound on the head or neck of the ferret, from which the blood was soon seen to flow freely.

6. The ferret seemed astonished at the attack, and retreated to the other side of the room, while the rat, instead of following up the advantage which he had gained, instantly withdrew to his former station under the window. Soon, however, the ferret recovered from the shock which he had sustained,[16] and, erecting his head, again took the field.

7. The second meeting was in all respects like the first, with this exception, that on the rush of the rat to the conflict the ferret appeared more collected, and evidently showed an inclination to get a firm hold of his enemy.

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The strength of the rat, however, was prodigiously great, and he repeatedly succeeded in not only avoiding the deadly embrace of the ferret, but he inflicted severe wounds on his neck and head.

8. In order to prove whether the rat's choice of position depended upon accident or not, the gentleman managed to drive him from his post, and took his own station under the window; but, the moment the ferret attempted to make his approach, the rat, evidently aware of the advantage he had lost, endeavored to creep between the man's legs, thus losing sight of his natural fear of man in view of the danger which awaited him from his more deadly foe.

9. The ferret by this time had learned a profitable lesson, and he now approached the rat along the side of the room, thus avoiding the glare of light that heretofore had baffled[17] his attempts. The rat still pursued, with the greatest energy, his original mode of attack, striving to inflict a wound, and to avoid at the same time a close combat; but it soon became evident that he had lost the advantage which he originally[18] possessed.

10. At last, after the fight had lasted more than three hours, the ferret succeeded, in a lengthened struggle, in accomplishing his originally intended grapple; when the rat, as if conscious of his certain ruin, made little farther effort at resistance, but, sending forth a plaintive shriek, surrended himself to his persevering foe.

IV. THE OTTER.

1. The otter in its wild state is often very troublesome, by destroying the fish in ponds and rivers; yet it is sometimes tamed, and taught to catch fish for others. Bishop Heber mentions that he saw several large and beautiful otters fastened to bamboo stakes in China, and that the natives employed them in fishing. They were very tame and docile, and were playing with each other when he saw them.

2. Early writers have told us, also, that the common ot-

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ter of Europe had long been taught to catch fish for its owners; that in the houses of the great in Sweden these animals were kept for that purpose, and that they would go out at a signal from the cook, catch fish, and bring them into the kitchen to be dressed for dinner.

3. It is well known that nearly all animals have their peculiar sports. A singular sport which the otter indulges in is one which children are very fond of—that of "sliding down hill." Mr. Godman, in his account of these singular quadrupeds, has the following statement:

4. "Their favorite sport is sliding; and for this purpose, in winter, the highest ridge of snow is selected, to the top of which the otters scramble, where, lying on the belly, with the fore feet bent backward, they give themselves a push with their hind legs, and swiftly glide head foremost down the bank, sometimes to the distance of several rods. This sport they seem to enjoy greatly, and they continue it until fatigue[19] or hunger induces them to desist."[20]

5. But the otters not only have their sliding-places in the winter season, but in summer also. "On one occasion," says Audubon, "we were resting on the bank of Canoe Creek, a small stream which empties into the Ohio, when a pair of otters made their appearance, and, not observing us, began to enjoy their sliding pastime.[21] They glided down the muddy surface of the slide almost with the rapidity of an arrow from a bow; and we counted each one making twenty-two slides before we disturbed their sport."

[1] COŬR-Ā'-JĔOUS, brave.
[2] ŎN'-SET, attack.
[3] SŬM'-MONED, called up.
[4] TĂL'-ONS, claws.
[5] OB-NŌX'-IOUS (*ob-nok'-shus*), hateful; hurtful.
[6] ĂNG'-LER, fisherman.
[7] TĔN'-ANTS, occupants.
[8] MĀR'-JIN, border.
[9] QUĀR'-TERS, place of abode.
[10] LŪRK'-ING, hiding.
[11] UN-OB-SĒRV'ED, unseen.
[12] IN-TĔNT', eager.
[13] BĔV'-ER-AGE, drink.
[14] MA-RAUD'-ER, plunderer.
[15] LĪB'-ER-Ā-TED, set free.
[16] SUS-TĀIN'ED, suffered.
[17] BĂF'-FLED (*baf-fld*), defeated.
[18] O-RĬG'-I-NAL-LY (*g* like *j*), at first.
[19] FA-TĪGUE' (*fa-teeg*), weariness.
[20] DE-SĪST', stop.
[21] PĂS'-TIME, sport; amusement.

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FOURTH DIVISION OF THE CARNIVOROUS OR FLESH-EATING QUADRUPEDS.—ANIMALS OF THE BEAR KIND: EMBRACING THE BEAR, THE RACCOON, THE BADGER, THE COATI, THE WOLVERINE, THE GRISON, THE RATEL, AND THE PANDA.

LESSON XX.

ANIMALS OF THE BEAR KIND (*URSIDÆ*).

1. Grison, *Gulo vittatus.* 2. Raccoon, *Ursus,* or *Procyon lotor.* 3. Badger, *Meles Labradoria.* 4. Coati, *Nasua monachus.* 5. Grizzly Bear, *Ursus ferox.* 6. Wolverine, *Gulo luscus.* 7. Panda, *Ailurus fulgens.* 8. Ratel, *Ratellus mellivorus.*

1. THE animals of the bear kind, and such as are similar to them in character, are the bear, the badger, the coati, the wolverine[1] or glutton, the ratel,[2] the panda, and a few others. These animals are usually slow and heavy in their motions; they place the whole, or nearly the whole, of the sole of the foot upon the ground in walking;* and they are able to raise themselves on their hind limbs, and easily keep an upright[3] position.

2. The largest and most formidable[4] of the bear tribe is the bear itself, and of this there are several species, such as the brown bear of Europe, the American black bear,

* Hence these are called *plantigrade* animals, from the Latin *planta,* sole of the foot, and *gradi,* to walk. For the *digitigrade* class, see note, page 107.

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the grizzly bear of the Rocky Mountains, and the white polar bear. They differ but little from each other, except in size and color. When they attack a person they rise upon their hind legs, endeavor to seize him with their claws, and then hug him to death.

3. The grizzly bear has been known to measure nine feet in length, and to weigh more than a thousand pounds. It is the most dangerous of all North American quadrupeds. To the Indians themselves the very name of the grizzly bear is a terror; and the killing of one is esteemed[5] by them equal to a great victory. An Indian warrior is proud to hang upon a string around his neck the claws of a grizzly bear which he has killed.

4. The raccoon, which is found in all parts of North America, is a cunning and quite a handsome animal, neat and gentle in its movements, and is easily tamed. It makes a pleasant monkey-like pet. It climbs trees with facility;[6] it eats frogs and shell-fish; it will occasionally seize a duck from its nest; and it is particularly fond of the sweet sugar-cane and green Indian corn.

5. The American badger is a slow and timid animal, having a thick and fleshy body, which is nearly two feet and a half long. It makes deep burrows in the earth, in which it remains during the winter. It can not easily be dug out of its hole, which is often thirty feet in length; and it will dig faster than those who are in pursuit of it. In some of the western prairies[7] the badger holes are so thick that, when the ground is covered with snow, they are a great annoyance[8] to the cattle.

6. The other animals of the bear kind, such as the coati, the wolverine or glutton, the grison, the ratel, and the panda, are not found in the United States. The coati, which is found in South America, is much like the raccoon. The wolverine, which resembles the badger in size and appearance, is found only in northern regions. Its fur resembles the fur of the bear, and several of the skins sewed[9] together make a beautiful sleigh-robe. The grison, the

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ratel, and the panda are not quite so large as the badger. Their general appearance and comparative size may be learned from the engraving at the head of this lesson.

1 WOL-VER-ĪNE'.
2 RAT-EL'.
3 UP'-RIGHT, erect.
4 FOR'-MI-DA-BLE, to be feared.
5 ES-TEEM'ED, thought; regarded.
6 FA-CIL'-I-TY, ease.
7 PRĀI-RIES, large tracts of land destitute of trees, and covered with tall grass.
8 AN-NOY'-ANCE, trouble.
9 SEW'ED (*sōde*), fastened with needle and thread.

LESSON XXI.

THE BEAR: ITS CHARACTER AND HABITS ILLUSTRATED.

I. THE GRIZZLY BEAR.

1. THERE is scarcely any animal which is more tenacious[1] of life than the bear; and the chance of killing one by a single shot is very small, unless the ball penetrates the brain or passes through the heart.

2. It is also very difficult to kill the bear in this way, since the strong muscles[2] on the side of the head, and the thickness of the skull, protect the brain against every in

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jury except a very truly aimed shot; and the thick coat of hair, and strong muscles and ribs, make it nearly as difficult to lodge a ball in the heart.

3. When the bear is merely wounded, it is very dangerous to attempt to kill him with such a weapon as a knife or an axe, or, indeed, any thing which may bring a person within his reach. A wounded[3] bear will often turn with great fury upon his pursuers, and in this condition he is nearly as dangerous as the lion or the tiger.

4. In the expedition of Lewis and Clarke to the Rocky Mountains, many years ago, several grizzly bears were met with and killed; but in several cases the attack was attended with considerable danger, as the following incident will show.

5. One evening the men in the hindmost of Lewis and Clarke's canoes perceived a grizzly bear lying in the open ground about sixty rods from the river; and six of the men, who were all good hunters, went to attack him. Concealing themselves by a small eminence,[4] they were able to approach within eight or ten rods unperceived. Four of the hunters now fired, and each lodged a ball in his body, two of which passed directly through the lungs.

6. The bear sprang up and ran furiously with open mouth upon the hunters, two of whom, having reserved[5] their fire, gave him two additional wounds, one of which broke the shoulder-blade of the animal. This somewhat retarded[6] his motions, but before the men could again load their guns, he pursued them so closely that they were obliged to run toward the river, and before they had gained it the bear had almost overtaken them.

7. Two of the men then jumped into the canoe; the other four separated, and, concealing themselves among the willows, fired as fast as they could load their pieces. Several times the bear was struck, but each shot seemed only to direct his fury toward the hunters. At last he pursued them so closely that they threw aside their guns, and jumped from the bank twenty feet into the river.

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8. The bear, seemingly now more furious than ever, sprang after them, and was very near the hindmost man, when one of the hunters on the shore shot him through the head, and finally killed him. When they dragged him on shore they found that eight balls had passed through his body in different directions.

II. THE POLAR BEAR.

1. Although the female polar bear is as rugged[7] in her appearance, and as savagely ferocious in disposition, as any of the species, yet to her offspring she displays a tenderness of affection which strongly contrasts[8] with her fierce and sanguinary[9] temper.

2. Numerous instances of this fondness of attachment have been observed, some of them attended with most singular displays of sagacity on the part of the mother. The following circumstance is related in Scoresby's account of the Arctic Regions, and is entitled to full belief, on account of coming from so competent and excellent an observer:

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3. "A she-bear and her two cubs were pursued on the ice by some of the men, and were so closely approached as to alarm the mother for the safety of her offspring. Finding that they could not advance with the desired speed, she used various artifices[10] to urge them forward, but without success.

4. "Determined to save them if possible, she ran to one of the cubs, placed her nose under it, and threw it forward as far as possible; then going to the other, she performed the same action, and repeated it frequently, until she had thus conveyed them to a considerable distance. Thus aided, the cubs were enabled to escape from their pursuers."

5. The most affecting instance on record of the maternal affection shown by the bear is related in Captain Phipp's Voyage to the North Pole. It conveys so excellent an idea of this creature's strong feeling of parental love, that we should deem the history of the animal imperfect if such an illustration[11] were omitted.

6. "Early in the morning the man at the mast-head gave notice that three bears were making their way very fast over the ice, and directing their course toward the ship. They had probably been enticed by the blubber of a sea-horse which the men had set on fire, and which was burning on the ice at the time of their approach.

7. "They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse, which remained unconsumed, and ate it voraciously.[12]

8. "The crew from the ship threw upon the ice great pieces of the flesh, which they had still left. These the old bear carried away singly, laid them before her cubs, and, dividing them, gave each a share, keeping but a small portion for herself. As she was carrying away the last piece, the men leveled[13] their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

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9. "It would have drawn tears of pity from any but unfeeling minds to have seen the affection shown by the poor beast in the last moments of her expiring young. Though she was severely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had brought away, as she had the others before, tore it in pieces, and laid it before them; and when she saw they refused to eat, she laid her paws first upon one, then upon the other, and endeavored to raise them up.

10. "All this while it was piteous to hear her moan. When she found she could not stir them, she went off, and when at some distance looked back and moaned. As this did not succeed in enticing them away, she returned, and, smelling around them, began to lick their wounds. She went off a second time, as before, and, having crawled a few paces, looked again behind her, and for some time stood moaning.

11. "But still her cubs not rising to follow her, she returned to them again, and with signs of exceeding[14] fondness went round first one and then the other, trying to raise them up, and moaning. Finding at last that they were cold and lifeless, she raised her head toward the ship, and growled her resentment at the murderers, which they returned with a volley of musket balls. She fell between her cubs, and died licking their wounds."

[1] TE-NA'-CIOUS, holding fast; not easily parting with.
[2] MUS'-CLES (*mus-slz*). fleshy parts.
[3] WOUND'-ED, hurt; injured.
[4] EM'-I-NENCE, elevation; height.
[5] RE-SERV'ED, Kept back; retained.
[6] RE-TARD'-ED, rendered more slow.
[7] RUG'-GED, rough.
[8] "CON-TRASTS WITH," differs from.
[9] SAN'-GUI-NA-RY, cruel; blood-thirsty.
[10] AR'-TI-FI-CES, artful means or devices.
[11] IL-LUS-TRA'-TION, that which illustrates or makes plainer.
[12] VO-RA'-CIOUS-LY, greedily; ravenously.
[13] LEV'-ELED, aimed; pointed.
[14] EX-CEED'-ING, very great; excessive.

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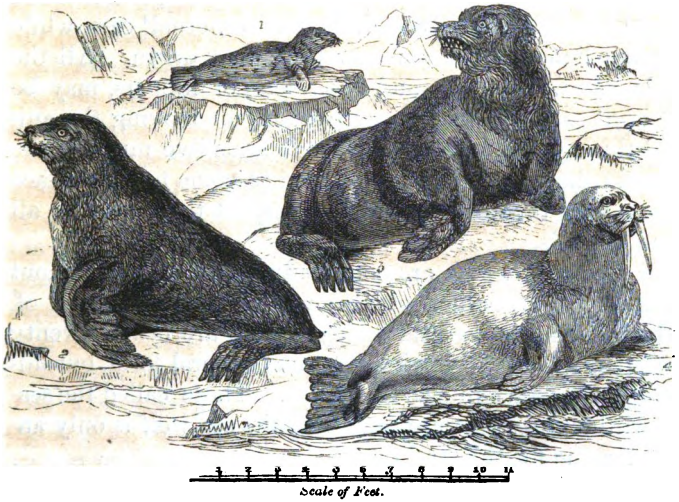
FIFTH DIVISION OF THE CARNIVOROUS OR FLESH-EATING QUADRUPEDS.—ANIMALS OF THE SEAL KIND: EMBRACING THE COMMON SEALS, THE SEA-LION, SEA-BEAR, AND WALRUS.

LESSON XXII.

ANIMALS OF THE SEAL KIND (*PHOCIDÆ*).



1. Common Seal, *Phoca vitulina*. 2. Sea-Bear, *Phoca ursina*. 3. Sea-Lion, *Phoca jubata*. 4. Walrus, or Sea-Horse, *Trichechus rosmarus*.

1. THE animals of the seal kind, embracing[1] the seals, the sea-lion, the sea-bear, the sea-elephant, the walrus, and several other kindred[2] species, resemble quadrupeds in some things, and fishes in others; for they are both land and sea animals.

2. Like the lion, the tiger, the weasel, and the bear, all animals of the seal kind are *carnivorous*, because they live mostly on flesh; and, like the bear, the badger, and the raccoon, they belong to the *plantigrade* order, because they walk, or creep, mostly on the soles of their feet instead of their toes.

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3. The common seal, which is found on the sea-coasts throughout the world, but most abundantly in temperate and frozen regions, is of a yellowish-gray color, clouded with brownish spots. It has a round head and a broad nose, a mild countenance, large whiskers, and black sparkling eyes; sharp, strong, and pointed claws; and a body about five feet in length, covered with stiff glossy hairs.

4. The several species of the common seal, and also the sea-elephant and the walrus, have no external[3] ears, while the sea-lion and the sea-bear have that organ. All the seals are web-footed; and their feet, or flippers, may be viewed[4] as a sort of oars, or paddles, for moving the animal through the water. Although seals live much of the time in the water, they are obliged to come to the surface when they breathe; and in this respect they are like all land animals.

5. Of those which are commonly called seals—without including the sea-lion, sea-bear, and sea-elephant, all of which belong to the seal family—there are nearly twenty different species, all having the same general form, but differing somewhat in size and color. Those called the sea-leopard and sea-ape are seals, and the sea-wolf is only an other name for the sea-lion.

6. The sea-lion is much larger than the common seal, but it has the same kind of feet, or flippers. A full-grown sea-lion is from ten to fifteen feet in length. The males have a coarse hair, like a mane, covering the neck; but the females and young are destitute of this covering. The old males snort and roar like mad bulls, or lions; the females bleat very much like calves, and the young cubs like lambs.

7. The sea-bear, another species of seal, resembles the grizzly bear in the size of its body and the shape of its head. It is often, however, ten or twelve feet in length, or nearly as large as the sea-lion. These animals are very numerous on the northwestern coasts of North America, where they so crowd the shore at some seasons of the year

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that they oblige the traveler to quit it, and climb the neighboring rocks to get out of their way.

8. Like the sea-lions, the sea-bears live in families, each male being surrounded by from eight to fifty females, whom he guards with great jealousy, and defends against all intruders. The males show great affection for their young, and both the parent bears are fierce in protecting them from danger. If any one should attempt to take their cub, they both stand on the defensive, and the mother carries it off in her mouth.

9. But the males are sometimes very tyrannical[5] toward their females; for, if the mother should happen to drop her cub when attempting to convey it away from danger, the male instantly quits the enemy, falls on her, and beats her against the stones, till he leaves her for dead. As soon as she recovers, she crawls to his feet in the most suppliant manner, and bedews[6] them with her tears, while he keeps stalking[7] about in the most insolent manner; but, if the cub is carried off, he also is overwhelmed with grief, sheds tears, and shows every mark of the deepest sorrow.

10. The sea-elephant, or elephant-seal, which is the largest of all the seal tribe, is often from twenty to twenty-five feet in length, and fifteen feet around the body. It is only the male of this species which has a peculiar nostril like the trunk of an elephant. When the animal is in a state of repose, his trunk-like nostril, shrunk back, serves only to make the face appear larger; but whenever he rouses himself, it extends out a foot or more from the head.

11. The males of the sea-elephant have terrible fights with each other, but always in single combat; and if two assail[8] one, the others rush in and compel one of the combatants to withdraw. The sailors find the male usually surrounded with several females. If they wish to capture several, they avoid wounding him, as the females seldom abandon the male, though they see the butchery of their own sex; but if the male should retreat or be killed, they will all take to flight.

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12. The walrus, or sea-horse, which is much like the common seal in shape, is often seen of a size larger than a great ox. It is from twelve to fifteen feet in length, and it measures nearly as much around the body. It is distinguished from all the other seals by its two tusks, or horns, which are often more than two feet in length. These enable the animal to raise its unwieldy[9] bulk upon ledges of ice, and also to defend itself against its foes, of which the bear on land, and the sword-fish at sea, are the most dreaded by it.

13. The limbs of the walrus are short, like those of the other seals, resembling fins quite as much as legs. When the frozen regions of North America were first visited by Europeans, the walrus was found on the icy shores in herds of many thousands. The oil of the walrus is more valued than that of the whale, and its tusks furnish better ivory than those of the elephant.

14. To the inhabitants of cold and frozen regions, the common seal, with its kindred species, is an indispensable[10] animal, and they could not long sustain life without it. Its flesh supplies them with palatable[11] and substantial food; the fat gives them oil for light and fire; its sinews[12] furnish them with the strongest thread; and the fur-covered skins are used for clothing, for building canoes, and for trading with the people of milder climes. Without this animal, which a kind Providence has distributed so bountifully[13] throughout the northern and southern seas, human life would cease to exist in nearly one quarter of the now habitable globe.

[1] EM-BRĀC'-ING, including; comprising.
[2] KĪN'-DRED, related.
[3] EX-TĒR'-NAL, outward.
[4] VIEW'ED, considered; regarded.
[5] TY-RĂN'-NI-CAL, cruel; despotic.
[6] BE-DEWS', moistens.
[7] STĄLK'-ING, walking proudly.
[8] AS-SĀIL', attack.
[9] UN-WIĒLD'-Y, heavy; moved with difficulty.
[10] IN-DIS-PĔNS'-A-BLE, necessary.
[11] PĄL'-A-TA-BLE, agreeable to the taste.
[12] SĪN'-EWS, tendons or cords.
[13] BOUN'-TI-FŲL-LY, liberally; abundantly.

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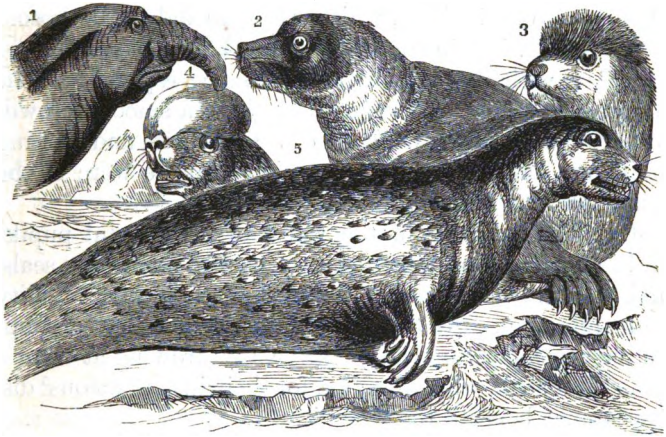
LESSON XXIII.

ANIMALS OF THE SEAL KIND.—THEIR CHARACTER AND HABITS ILLUSTRATED.



1. Elephant-Seal, *Phoca proboscidea*. 2. Pied-Seal, *Phoca bicolor*. 3. Mitred-Seal, *Phoca mitrata*. 4. Crested-Seal, *Phoca cristata*. 5. Leopard-Seal, *Phoca leopardina*.

I. THE COMMON SEALS.

1. Many marvelous stories have been written about tritons, sirens, mermen, and mermaids, which are said to have been seen at sea, and which are still supposed by many to resemble men and women in the upper portions of their bodies, and to be like fish in other respects. It will therefore be well to state here, that the creatures seen were probably no other than some species of seals, whose heads, elevated[1] a little above the water, and seen at a distance, look very much like the heads of human beings.

2. Seals in their native state, before they have been hunted, are not only not afraid of man, but, on the contrary, they seem to have great confidence in him, and to be fond of his company. Thus we find it stated that when the first ships visited South America, the sea-wolves, a species of seal, appeared in vast multitudes; that they

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would swim around the ship, hang to its sides with their paws, and seemed to stare at and admire the crew.

3. The following account of the seals among the Hebrides,[2] or Western Islands of Scotland, is found in the Naturalist's Library: "While my pupils and I," said Mr. Dunbar, "were bathing, which we often did in the bosom of a beautiful bay in the island, named Seal Bay, numbers of seals invariably made their appearance, especially if the weather was calm and sunny, and the sea smooth, crowding around us at the distance of a few yards, and looking as if they had some kind of notion that we were of the same species with themselves.

4. "The gambols[3] in the water of my playful pupils, and their noise and merriment, seemed to excite the seals, and to make them course[4] round us with greater rapidity and animation. At the same time, the slightest attempt on our part to act on the offensive, by throwing at them a stone or a shell, was the signal for their instantaneous[5] disappearance beneath the water."

5. Mr. Dunbar also writes, "The fondness of these animals for musical sounds is a curious peculiarity in their nature, and has been to me often a subject of interest and amusement. During a residence of some years in the Hebrides, I had many opportunities[6] of witnessing[7] this peculiarity: In walking along the shore in the calm of a summer afternoon, a few notes of my flute would bring half a score of them within thirty or forty yards of me; and there they would swim about, with their heads above water, like so many black dogs, evidently delighted with the sounds.

6. "For half an hour or so, or, indeed, for any length of time I chose, I could fix them to the spot; and when I moved along the water's edge they would follow me with eagerness, as if anxious to prolong the enjoyment. I have frequently witnessed the same effect when out on a boat-excursion. The sound of the flute, or of a common fife, blown by one of the boatmen, was no sooner heard than

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half a dozen seals would start up within a few yards, wheeling around us as long as the music played, and disappearing, one after another, when it ceased."

7. Seals, when caught young and tamed, often display considerable sagacity. Mr. Edmonston mentions that "one, in particular, became so tame that he lay along the fire among the dogs, bathed in the sea, and returned to the house; but, having found his way to the cow-houses, he used to steal there unobserved, and suck the cows. On this account he was removed, and sent back to his native element."

8. Professor Trail gives an account of a young seal that was brought to the house in which he resided when a boy, and that lived for some time chiefly in the kitchen. It was about two and a half feet long. It sucked one's fingers readily, and was fond of cow's milk, which it greedily drank. When thrown into the sea, it speedily returned to the shore. Its favorite position was the kitchen hearth,[8] the stone of which was elevated about four inches above the floor; and it generally laid itself so close to the fire that its fur was singed. If carried to any part of the kitchen it speedily found its way back to the hearthstone, moving by means of its fore feet, and moaning piteously."

9. The celebrated Buffon gives the following account of a seal that was captured in the Mediterranean Sea: "Its aspect and disposition were mild; its eyes were quick and intelligent, and it showed great affection and attachment to its master, whom it obeyed with the utmost readiness. At his order it would lay down its head, turn in various directions, roll round and round, raise the fore part of its body quite erect, and shake hands with him. When its master called, it answered, however distant it might be; it looked round for him when it did not see him, and, on discovering him after an absence of a few minutes, never failed to testify joy by a loud murmur."

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II. THE SEA-LION.

1. The sea-lion, which is merely one species of the seal, is not so terrible an animal as its name and appearance would indicate.[9] Although the males have a frightful aspect,[10] yet they take flight on the first appearance of man. If they are surprised in their sleep, they are panic-struck, sighing deeply; and in their attempt to escape, they get quite confused, tumble down, and tremble so much that they are scarcely able to move their limbs.

2. If, however, these animals are reduced to extremity,[11] they grow desperate, turn on their enemy with great fury and noise, and put even the most valiant to flight. They live chiefly on rocky shores and desert rocks of the ocean, on which they climb; and their roaring is said to be useful in the foggy weather of those regions, by warning navigators to avoid destruction. The stories of mermaids sitting on lone rocks in the ocean, and combing their hair, have probably originated from the sight of some of these maned sea-lions.

3. A little more than a century ago the sea-lions were described by Stellar, who states that he lived for six days in a hovel in the very midst of them, and that they soon became quite intimate with him. With great calmness they observed what he was doing, laid themselves down close beside him, and would suffer him to seize their cubs. He thus had an excellent opportunity of studying their habits.

4. He once saw one which had been robbed of its mate fight with the whole herd for three days, and escape at last covered with wounds. They allowed the whelps of other seals to sport near them without offering them the least injury. The old showed but little affection for their

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young, and sometimes, through mere carelessness, would tread them to death. They also suffered them to be killed before their eyes without any concern or resentment.

5. The cubs, too, of the sea-lion, when on land, are not sportive like those of some other species, but are almost always asleep. They are taken to sea when but partly grown; when wearied, they mount on their mother's back, whence the male often pushes them into the water to accustom them to the exercise. The males treat the females with great respect and kindness.

6. The females never fight with each other, nor with the males, and seem to live in entire dependence upon the chief of the family; but when two grown males, or, rather, two heads of families, engage,[12] all the females attend to witness the contest. If the chief of another troop interferes with the combatants, either on one side or the other, his example is immediately followed by other chiefs, and then the combat becomes almost general, and terminates only in much bloodshed, and often even in the death of many of the males, whose females are instantly joined to the family of the victor.

7. Many interesting anecdotes might be told of the sea-bears and sea-elephants, illustrating the character and habits of these singular animals, but we have not room for them here. The sea-bear is rather more to be feared by man than the sea-lion, sea-elephant, or even the walrus; but nearly all of the seal kind are mild in disposition, and quite harmless if unmolested. Indeed, they will seldom attack man unless they are provoked to it by the rudest violence.

III. THE WALRUS, OR SEA-HORSE.

1. The walrus, or sea-horse, which is an active and graceful animal in the sea, appears very sluggish and stupid on the land. When these awkward and noisy creatures crowd together on land in hundreds at a time, and sometimes even in thousands, they present a very curious appearance. It is said that the moment the first gets on

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shore, so as to lie dry, it will not stir till another comes and forces it forward, by beating it with its great teeth. This one is served in the same manner by the next, and so on till the whole are landed, tumbling over one another, and each forcing the one before him to remove farther up.

2. Usually quiet and peaceful among themselves, and even stupid when on land, these animals show no disposition to molest others; and far from being the enemy of man, naturally they are not even afraid of him. But, although slow to learn that man is their enemy, yet, after having been repeatedly attacked by him, their whole character seems to change. They will not even then make the first attack, but they will defend themselves with the most cool and determined bravery.

3. Captain Cook gives a very interesting account of these animals, which he saw in vast numbers on islands of floating ice in the Pacific Ocean. He says: "They were lying in herds of many hundreds, huddled one over the other like swine, and were roaring and bellowing very loud, so that in the night, or in foggy weather, they gave us notice of the nearness of the ice before we saw it. They

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were seldom in a hurry to get away, till after they had been once fired at, and then they would tumble over each other into the sea in the utmost confusion. Vast numbers of them would follow us, and come close up to the boats; but the flash of a gun, or even the bare pointing of one at them, would send them down into the water in an instant.

4. "One day," says the writer, "we hoisted out the boats, and sent them in pursuit of the sea-horses that surrounded us. On the approach of our boats toward the ice on which they were reposing, they all took their cubs under their fins, and tried to escape with them into the sea. Several whose young were killed or wounded, and were left floating on the surface, rose again and carried their young down, sometimes just as our people were going to take them into the boat.

5. "We could trace them bearing their young with them to a great distance through the water, which was colored with their blood. We afterward saw them bringing them up at times above the surface, as if for air, and again diving under it with a dreadful bellowing. The female, in particular, whose young had been destroyed and taken into the boat, became so enraged that she attacked the boat, and stuck her tusks through the bottom of it."

6. Captain Phipps saw many of these animals during his voyage to the northern seas in 1773. At one time two of his officers who were in a boat attacked a walrus. The animal, being alone, was at first wounded by them. He then plunged into the deep, and they supposed he had fled; but he soon returned with several companions, who made a united attack upon the boat. They wrested[13] an oar from one of the men, and had nearly upset the boat, when another boat came to their assistance.

[1] ĔL′-E-VĀ-TED, raised.
[2] HĔB′-RID-ES (*Hĕb′-rid-ēz*).
[3] GĂM′-BOLS, sportive pranks.
[4] ĆOURSE, move; swim with speed.
[5] IN-STAN-TĀ′-NE-OUS, immediate; speedy.
[6] OP-POR-TŪ′-NI-TIES, occasions; convenient times.
[7] WĬT′-NESS-ING, seeing; observing.
[8] HEĂRTH (*hærth*, like *a* in *far*).
[9] ĬN′-DI-CĀTE, show; induce belief.
[10] ĂS′-PECT, appearance.
[11] "RE-DŪCED′ TO EX-TRĔM′-I-TY," placed in great difficulty or danger.
[12] EN-GĂGE′, fight.
[13] WRĔST′-ED, twisted or pulled away.

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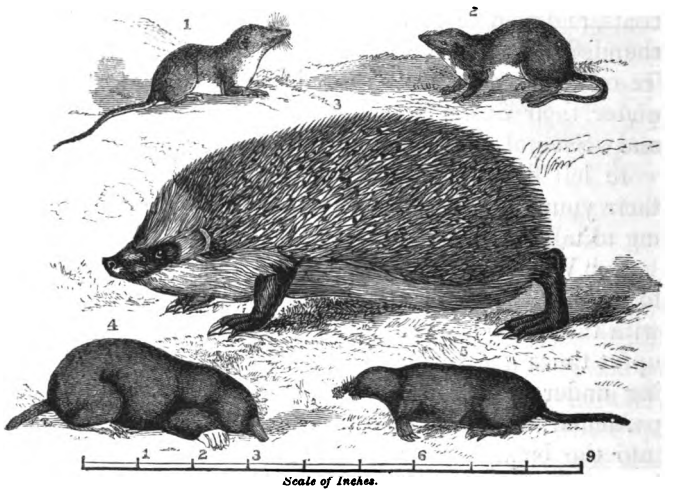
SIXTH DIVISION OF THE CARNIVOROUS OR FLESH-EATING QUADRUPEDS.—ANIMALS OF THE SHREW KIND: EMBRACING THE HEDGEHOG, THE SHREWS, AND THE MOLES.

LESSON XXIV.

ANIMALS OF THE SHREW KIND (*SORECIDÆ*).*



1. Common Shrew, *Sorex araneus.* 2. Oared Shrew, *Sorex remifer.* 3. Hedgehog, *Erinaceus Europæus.* 4. Common Mole, *Talpa Europæa.* 5. Star-nose Mole, *Sorex cristatus,* or *Condylura cristata.*

1. The small group of animals of the shrew kind may be divided into three families—the hedgehogs, the shrews, and the moles. These little animals feed chiefly on worms and insects, many of them coming abroad at night only, and some living entirely under ground.

2. The hedgehog has a body about ten inches in length, covered with a coat of tough spines or prickles. It is not found in this country, but is common in Europe. It is a

* Latin *sorex*, a shrew. The animals of this class are called by some "Insectivorous Quadrupeds." In the form and arrangement of their teeth they resemble the bats, and, like them, feed chiefly on worms and insects, many of them coming abroad at night only. They are all *plantigrade* animals, as in walking they apply the entire sole of the foot to the ground.

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slow and harmless creature, yet its spines enable it to defend itself against its enemies. When attacked it rolls itself up in a round ball, with its head and feet concealed, and spreads out its spines, and in this condition very few dogs will venture[1] to attack it.

3. Some very absurd[2] things have been related about the hedgehog. It has been said that it will roll over on apples that are lying on the ground, and carry off a quantity of them on its spines; but such stories are not to be believed. The hedgehog may be easily tamed. It is sometimes placed in gardens, where it is useful in devouring insects and worms.

4. All of the shrews have eyes that can be easily seen, but the mole has eyes so very small, and so entirely covered with fur, that it was long thought to be blind; and it has no ears, except two very small holes under the fur, not so large as a small pin-head. It is not troubled, therefore, by having the dirt get into its eyes and ears.

5. The mole digs many little paths, just large enough for its body, sometimes a foot deep in the earth, but often only just below the surface of the ground, and all these paths are connected with one central fortress,[3] having a large chamber,[4] in which the animal makes a snug warm nest of dry leaves. This is its winter residence.[5] Here it sleeps until it gets hungry, and then it starts off through its long narrow paths, over its hunting-grounds, in search of food, which consists mostly of worms, or, as some call them, *angle*-worms.

6. But the mole has its summer residences also, and these consist of little mole-hills, which it forms by throwing up the earth in little mounds,[6] and making a nest beneath them. It does not eat the roots of grass, as many suppose, but it destroys a great many earth-worms that would otherwise injure the grass and grain.

[1] Vĕnt'-ŭre, dare.
[2] Ab-sŭrd', unreasonable.
[3] Fŏr'-tress, fort; place of defense or security.
[4] Chăm'-ber, retired place; upper room.
[5] Rĕs'-i-dence, dwelling-place.
[6] Mounds, little hills.

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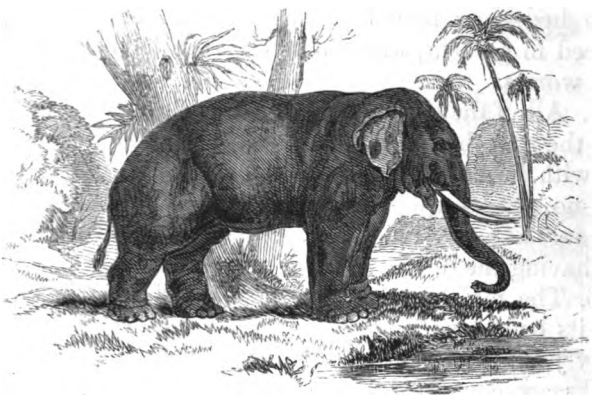
CHAPTER III.

HOOFED QUADRUPEDS (*UNGULATA*).

FIRST DIVISION: THICK-SKINNED QUADRUPEDS; EMBRACING THE ELEPHANT, RHINOCEROS, HIPPOPOTAMUS, HORSE, SWINE, HYRAX, TAPIR, ETC.

LESSON I.

THE ELEPHANT.



Asiatic Elephant, *Elephas Indicus*.

1. ELEPHANTS, which are the largest and most powerful of all land animals, are found wild in great numbers in the vast forests of Asia and Africa. They are usually quiet and harmless, and easily alarmed at the sight of man; but when attacked, or wounded, they turn upon their assailant with the utmost fury, and, unless he has provided a way of escape, they seldom fail to overtake and kill him, piercing him through and through with their enormous tusks, and trampling his body into the earth.

2. The Asiatic elephant is larger and more docile than the African, but the African has much the largest ears and the highest forehead.[1] The general height of the Asiatic elephant is from eight to ten feet, but specimens have been found more than twelve feet high, and weighing five tons.

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The head of the elephant seems small when compared with the bulk of his body: his legs are like massive columns; his neck is short and strong; his eye is small, but brilliant; and his skin thick, of a dusky black color, with only a few hairs scattered over it.

3. Although the elephant has a very unwieldy appearance, yet his activity and speed are very great, a swift horse being sometimes unable to get away from him. The tusks of the elephant are usually from three to seven feet in length, and have been known as long as fourteen feet. They are very valuable, as they afford the finest ivory, of which many useful and ornamental things are made.

4. But the most remarkable part of the elephant is his trunk, which is long and tapering, and easily bent in any direction. At the end of the trunk are two holes, which answer the purpose of nostrils. By these the animal can draw in water, and throw it out again: he uses the trunk to place food and water in his mouth; with it he can pick up a pin from the floor, draw the cork from a bottle, pull up a small tree by the roots, or strike a man dead with a single blow.

5. In India, where elephants have long been used in a tame state, they are employed in carrying baggage and dragging cannon; in working, like horses and oxen; in hunting the lion and the tiger; and also in capturing wild elephants. In Asia the wild elephant is hunted in order to capture and tame him; but in Africa he is hunted for his tusks, and also for his flesh, some parts of which the natives eat. The natives also wish to kill him because he does so much damage to the crops.

6. Wild elephants usually live and move together in herds; they feed upon grass, roots, and the branches of trees, and they delight to bathe in running streams. They often enter cultivated fields in search of food, eating vast quantities of sugar-cane, rice, bananas,[2] and other crops,[3] and trampling down with their feet more than they consume.

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7. Several methods are used for capturing and taming elephants. One most commonly employed is to surround a herd of them, and drive them into a narrow inclosure, where they are taken charge of by tame elephants, led out singly, and bound to trees, where they are kept until they become submissive.[4]

8. Another method is to take them in pitfalls, in which they are allowed to remain until they are nearly starved. Being then fed, helped out of the pit, and treated kindly, they become quite tame, and seem to be very grateful[5] for the kind treatment which they have received, not knowing that the pit was dug for the purpose of entrapping[6] them. An ordinary[7] tame elephant in India sells for about five hundred dollars; but if he is very large and strong, and a good worker, he will sell for two thousand dollars.

[1] FŌRE'-HEAD (*for'-ed*).
[2] BAN-Ä'-NAS (*ä'* like *a* in *far*), fruit of the plantain-tree.
[3] ĊRŌPS, growing or gathered grains or fruits.
[4] SUB-MĪSS'-ĪVE, tame; obedient.
[5] GRĀTE'-FUL, thankful for favors.
[6] EN-TRĀP'-PING, catching in a trap; ensnaring.
[7] ŌR'-DI-NA-RY, common.

THE WILD ELEPHANT.

1. Trampling his path through wood, and brake,[1]
And canes,[2] which crackling fall before his way,
And tassel-grass, whose silvery feathers play;
O'ertopping the young trees,
Oft comes the elephant, to slake[3]
His thirst at noon in yon pellucid[4] springs.

2. Lo! from his trunk upturned, aloft he flings
The grateful shower; and now,
Plucking the broad-leaved bough
Of yonder palm, with waving motion slow,
Fanning the languid air,
He waves it to and fro.

[1] BRĀKE, a thicket overgrown with shrubs and brambles.
ĊĀNES, a thicket of the *cane* plant.
[3] SLĀKE, to quench.
[4] PEL-LŪ'-CID, clear; transparent.

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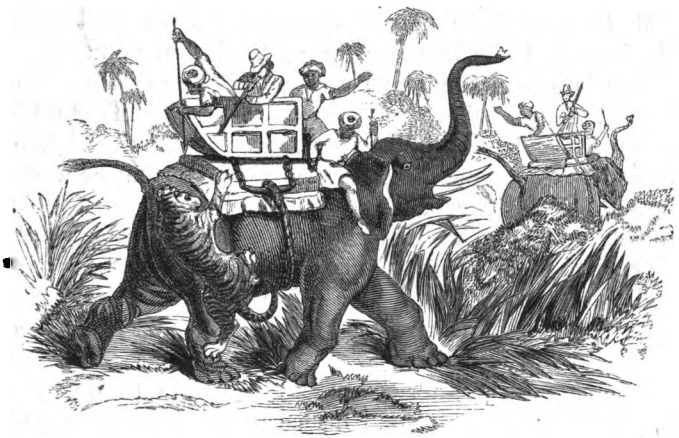
LESSON II.

CHARACTER AND HABITS OF THE ELEPHANT.



The hunting Elephant.

1. In a wild state, the actions of the elephant are all guided by his passions—by blind fury when attacked, by the care and comfort of his body, or by his attachment for those of his own species.[1] In captivity he is docile and obedient; he possesses a good memory, and by its aid he is trained to perform most of his useful labors; for without memory or experience he will not undertake any new operation[2] until it is explained. The same faculty makes him revenge bad treatment, and long remember it.

2. Many years ago a female elephant appeared upon the stage[3] in London, and acted a part in the play. She marched in procession, knelt down at the waving of the hand, placed the crown on the head of "the true prince," drank and ate with the persons around her, and at one point in the performance knelt with her hind legs, and so made an inclined plane[4] with her back, and thus helped some of the actors to escape from a supposed prison. She went through with the entire performance with much pleasure, and with

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out being disturbed by the lights, the music, or the shouting; and when she retired she made a bow to the audience. Elephants are very grateful for kindnesses shown them, and often become much attached to their keepers.

3. In a work on natural history a story is told of an elephant in India that became so fond of a young child that he was unwilling to have the child away from him. The nurse used, therefore, very often, to take the child in its cradle, and place it between the elephant's feet. This he at length became so much accustomed to that he would not eat his food except when the child was present. When the child slept he would drive off the flies with his trunk, and when it cried he would move the cradle backward and forward, and thus rock it to sleep again.

4. But the elephant remembers insults and injuries as well as kindnesses, and will sometimes take vengeance[5] on the offender, even after the latter has forgotten the wrong. Drive an elephant beyond his accustomed speed, and he will become furious; overload him, and he will throw off his burden; refuse him what you hold out to him, and he will punish the insult; let a man treat him harshly, and he will sometimes trample him to death.

5. Sometimes he revenges an insult in a very laughable way. In the city of Delhi, in India, a tailor was in the habit of giving some fruit to an elephant that daily passed his shop; and so accustomed had the animal become to this treatment that it regularly put its trunk in at the window to receive the expected gift. One day, however, the tailor, being out of humor,[6] thrust his needle into the beast's trunk, telling it to begone, as he had nothing to give it. The creature passed on, apparently unmoved; but, on coming to a pool of dirty water near by, filled its trunk, and then returned to the shop window into which it spouted the contents, thoroughly drenching the tailor and his wares.[7]

[1] SPE-CIES, kind.
[2] OP-ER-A'-TION, work or labor.
[3] STAGE, the floor on which the theatrical performances are exhibited.
[4] PLANE, an even surface.
[5] VENGE-ANCE, revenge.
[6] HU'-MOR, temper of mind.
[7] WARES, goods.

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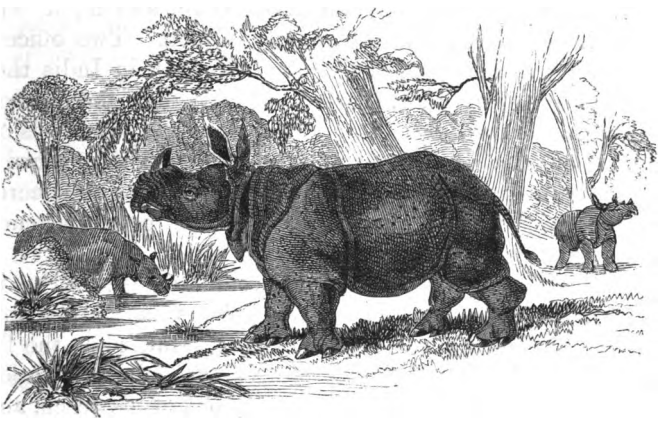
LESSON III.

THE RHINOCEROS AND THE HIPPOPOTAMUS.



One-horned Indian Rhinoceros, *Rhinoceros unicornus.* Two-horned African Rhinoceros, *Rhinoceros bicornus.*

1. The rhinoceros,[1] which is a very uncouth[2]-looking creature, is a native of the warm regions of Africa and Asia, inhabiting districts where there is much vegetation and abundance of water. There are several species, some having but one horn, and others two, but otherwise differing chiefly in size and in the shape of the head.

2. A full-grown rhinoceros is about five feet in height, which is about half the length of the body. It often weighs from two to three tons. The horns vary from a few inches to more than four feet in length. It is believed that the unicorn mentioned in the Bible was the one-horned rhinoceros.

3. The rhinoceros has a very thick and tough skin, which hangs in large folds over the body, and is destitute of hair except a little between the shoulders, a tuft at the end of the tail, and on the tips of the ears. It feeds chiefly on vegetables, tender branches of trees, and grasses. It

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is a slovenly[3] animal, much like the hog in its character and habits; but when aroused it is furious and revengeful; and as it possesses enormous strength, neither the lion, the tiger, nor the elephant will often attack it.

4. Although generally an inoffensive animal, it will sometimes attack a whole company of men. Two officers belonging to that part of the English army in India that was stationed[4] near Patna went out with their servants on a hunting expedition. One morning, as they were rising just about daybreak to go in quest[5] of game, they heard a violent uproar, and on looking out, found that a rhinoceros was goring[6] their horses, both of which, being fastened with ropes, were unable to escape or resist.

5. The servants fled immediately, and hid themselves in the jungles near by; and the two officers had barely time to climb up into a small tree not far distant, when the furious beast, having killed the horses, turned his attention to their masters. They were barely out of his reach, and by no means free from danger, as he seemed determined to tear the tree down. After keeping them in dreadful suspense[7] for some time, seeing the sun rise, he began to retreat; but he occasionally stopped and looked back, as if half inclined to return, and as if he regretted to leave what he had not the power to destroy.

6. The hippopotamus,[8] or river horse, is quite as uncouth-looking as the rhinoceros. His head is large; his mouth is enormous; his body is of great bulk, fat and round, and often from nine to twelve feet in length; his skin is more than an inch thick, and his legs are very short and clumsy. On land the hippopotamus makes slow progress; but in the water, which is his native element, he swims and dives like a duck.

Hippopotamus, *Hippopotamus amphibius.*

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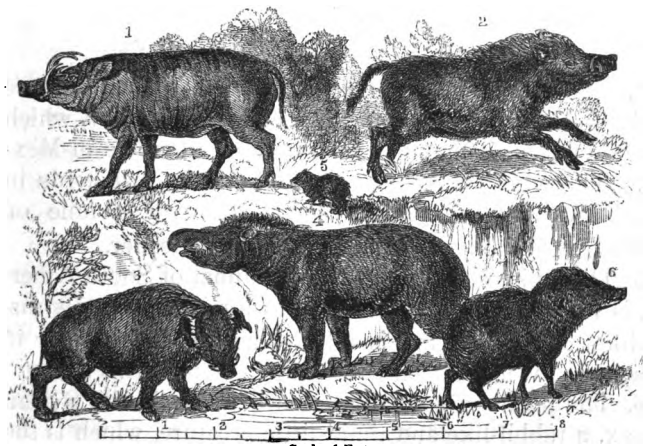
7. The hippopotamus is found only in Africa. It seldom leaves the water except during the night, when it comes out to feed on grass, roots, and the stems of water-plants. When near cultivated districts it sometimes comes forth in herds of from ten to fifty, and ravages fields of rice and grain, destroying more by the treading of its enormous feet than it eats.

[1] Rhī-nŏc'-e-ros (*rī-nŏs'-e-rŏs*).
[2] Un-cŏuth', odd: strange.
[3] Slŏv'-en-ly, filthy.
[4] Stā'-tioned, posted; placed.
[5] Quĕst, search of.
[6] Gōr'-ing, stabbing; piercing.
[7] Sus-pĕnse', anxiety.
[8] Hip-po-pŏt'-a-mus.

LESSON IV.

ANIMALS OF THE SWINE KIND (*SUIDÆ*).



Scale of Feet.

1. Babiroussa, or Wild Hog of the Molucca Islands, *Sus Babiroussa*. 2. Wild Boar of Europe, *Sus scropha*, or *ferus*. 3. Ethiopian Wild Boar, or Wart Hog, *Sus larvatus*. 4. American Tapir, *Tapirus Americanus*. 5. Syrian Hyrax, *Hyrax Syrianus*. 6. White-lipped Peccary of South America, *Sus*, or *Dicotyles labiatus*.

1. Among the hoofed quadrupeds of the thick-skinned order which have been classed with the rhinoceros and the hippopotamus, are those of the swine kind, which include the domestic hog, the wild hogs, of which there are several species, and also the peccaries[1] and the tapirs.[2]

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None of these are very interesting animals, although the hog is very useful on account of its flesh, which is eaten by all people except Jews.

2. The wild boar is still found in the large forests of Europe, but is most numerous in Southern Asia. It was once common in England, where the hunting of it was a favorite, but sometimes dangerous amusement. The killing of a wild boar is well described in the following lines:

3. "Forth from a thicket rushed another boar,
So large, he seem'd the tyrant of the woods,
With all his dreadful bristles raised on high;
They seem'd a grove of spears upon his back.
Foaming, he came at me, where I was posted,
Whetting his huge long tusks, and gaping wide,
As he already had me for his prey;
Till, brandishing my well-pois'd javelin on high,
With this bold executing arm I struck
The ugly brindled[3] monster to the heart."—OTWAY.

4. The peccaries, which are a kind of wild swine, are natives of South America. The collared[4] peccary, which is the smallest, is found in considerable numbers in Mexico. The white-lipped peccary is found in vast herds in South America, sometimes spreading over a mile of ground, and directed[5] by one which is the leader.

5. The tapir, which is the largest animal of South America, is hunted for its skin, and also for its flesh. Its disposition is peaceful, but it will defend itself vigorously if attacked. When tamed it becomes as familiar as a dog.

6. The smallest animal in this division is the Syrian hyrax, a rabbit-like and timid little creature, which is the same as the cony mentioned in the Bible. It is still found among the rocks of Mount Lebanon, living upon grain, fruit, and roots. "The conies are but a feeble folk, yet make they their houses in the rocks. The high hills are a refuge for the wild goats; and the rocks for the conies." (Prov., xxx., 26, and Psalm civ., 18.)

[1] PĔC'-CA-RY.
[2] TĂ'-PIR.
[3] BRĬN'-DLED, spotted.
[4] €ŎL'-LARED, having a stripe or collar around the neck.
[5] DĪ-RĔCT'-ED, led or guided.

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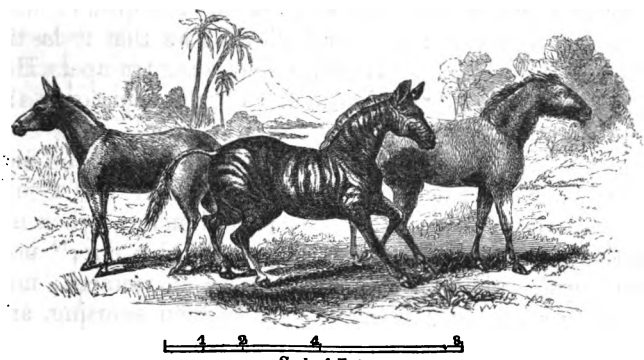
LESSON V.

ANIMALS OF THE HORSE KIND (*EQUIDÆ*).



Wild Ass, *Asinus onager*. Zebra, *Hippotigris zebra*. Tartar wild Horse, *Equus caballus*.

1. The animals of the horse kind include horses, asses, and zebras. Of these the first two only have been made useful to man in a tame state, as beasts of draught[1] and of burden.[2] The horse is far the most valuable of all, and the most widely distributed over the earth. Though still found in vast herds in a wild state, he is easily tamed. His great usefulness and kind disposition have made him both the servant and the companion of man in all ages of the world's history.

2. But the horse is not merely a useful drudge and a kind servant: he is in all respects a most noble animal. He is noted for courage, strength, and fleetness;[3] for his sensitive[4] and proud nature, combined with great gentleness; and for his fine form, and the grace and beauty of his movements. When trained to war, he shows on the battle-field the most resolute[5] fierceness and courageous ardor.[6]

3. In the poetical language of the Bible, "His neck is clothed with thunder. The glory of his nostrils is ter-

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rible. He paweth the valley, and rejoiceth in his strength. He goeth on to meet armed men. He mocketh at danger, and is not affrighted; neither turneth he back from the sword. The quiver[7] rattleth against him—the glittering spear and the shield. He swalloweth[8] the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha! ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting."

4. The horse is found wild in large herds on the vast plains of Northern Asia, in Africa, and also in South America and Mexico. In their native domains,[9] when not startled or hunted, they are playful and frolicsome;[10] now scouring the plain in groups for mere amusement; now suddenly stopping, pawing the earth, then snorting, and off again straight as an arrow, or wheeling in circles, making the ground shake with their wild merriment. It is impossible to conceive a more animated picture than a group of wild horses at play.

5. The wild horses of Northern Asia are very quick in detecting danger. They have a very piercing[11] sight; and the point of a Cossack spear, seen behind a bush at a great distance on the horizon,[12] is sufficient to make a whole troop halt. When a herd is feeding or asleep, at least one of the more powerful steeds keeps watch, and if he sees any strange object he gives the note of warning by snorting loudly. Upon this signal the whole troop start to their feet; some young steed then advances to reconnoiter,[13] and, if he takes alarm, he gives a shrill neigh, and the whole herd fly off with the swiftness of the wind.

6. There is a great difference in the dispositions of the Asiatic and American wild horses. The former can never be properly tamed, unless trained when very young; and even then they frequently break out into violent fits of rage, showing every sign of natural wildness. The American horses, on the contrary, can be brought to perfect obedience, and even rendered docile, within a few weeks

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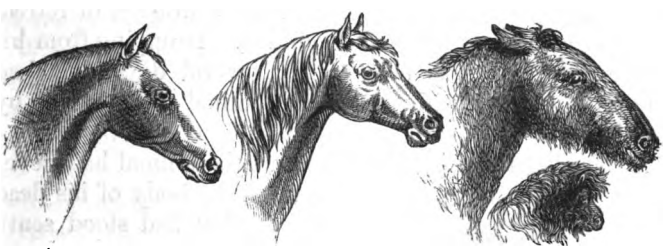
after they have been taken wild from the prairies. It is believed that many of the Asiatic herds have always been in a wild state, while it is known that those in America are descended from Spanish horses that escaped from their owners.

[1] Draught (*drăft*), the act of *drawing* a load.
[2] Bŭr'-den, the act of carrying a load.
[3] Fleet'-ness, swiftness.
[4] Sĕns'-i-tĭve, quick in feeling or perception.
[5] Rĕs'-o-lūte, determined.
[6] Ar'-dor, eagerness.
[7] Quĭv'-er, a case for arrows. It here means the arrows themselves.
[8] Swal'-lōw-eth. He is so eager in the battle that he is said to "swallow" the ground itself.
[9] Do-māins', pasture-grounds; lands occupied by these horses in their wild state.
[10] Frŏl'-ic-sŏme, full of pranks.
[11] Pierc'-ing, keen.
[12] Ho-rī'-zon, the line where the earth and sky seem to meet.
[13] Rĕc-on-noi'-ter, to examine; take a survey.

LESSON VI.

ANECDOTES OF THE HORSE.



Race Horse, "Eclipse." Napoleon's Horse, "Marengo." Tartar wild Horse. Shetland Pony.

1. In submission and attachment to man, the horse is equaled only by the dog and the elephant. He soon learns to distinguish[1] the voice of a kind master and to come at his call; he rejoices in his presence, and seems restless and unhappy in his absence; he joins with him willingly in any work; and though frequently fierce and dangerous to strangers, he is seldom faithless[2] to those with whom he is familiar, unless under the most inhuman[3] and barbarous treatment.

2. During the war in the Spanish peninsula, the trumpeter of a French cavalry troop had a fine horse assigned[4] to him, of which he became passionately fond. The horse

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also showed the greatest affection for his new master. The sound of the trumpeter's voice, the sight of his uniform, or the twang of his trumpet, was sufficient to throw the animal into a state of excitement; and he appeared to be pleased and happy only when under the saddle of his rider.

3. Strange as it may seem, this horse was unruly and useless for every body else; for once, on being removed to another part of the forces,[5] and placed in the charge of a young officer, he refused to carry his new rider, and ran back to the trumpeter's station. There he took his stand, and it was found necessary to allow the trumpeter to take charge of him again.

4. He carried this man, during nearly three years, through the wars of the Peninsula, and brought him safe out of many difficulties. At last the company to which he belonged was defeated, and in the confusion of retreat the trumpeter was mortally wounded. Dropping from his horse, his body was found after several days stretched upon the ground, with the faithful animal still standing by its side.

5. During this long time it seems the animal had never quitted the body of his dead master, but had stood sentinel[6] over it, scaring away the birds of prey, and remaining without food or water. When found he was very weak, partly from loss of blood through wounds, but chiefly from want of food, of which, in the excess of his grief, he could not be prevailed upon to partake.

6. Though the horse has naturally a kind disposition, yet there are many well-known instances of his recollecting injuries and fearfully revenging them. A person near Boston was in the habit, whenever he wished to catch his horse in the field, of taking a quantity of corn in a measure, by way of bait. On calling to him, the horse would

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come up and eat the corn, while the bridle was put over his head.

7. But the owner having deceived the animal several times by calling him when he had no corn in the measure, the horse at length began to suspect the design; and coming up one day, as usual, on being called, looked into the measure, and seeing it empty, reared on his hind legs, and striking with his fore feet, killed his master on the spot. A good master will never cheat his horse by false promises.

8. Sometimes the horse shows great obstinacy,[7] and suffers himself to be whipped and bruised in the severest manner rather than yield to the wishes of his master; but there is little doubt that this usually, and perhaps in all cases, arises from some bad treatment in his early training; for many horses have very poor teachers.

9. On one occasion we saw a horse suddenly stop, in a fit of obstinacy, as he was drawing a load of stones from a quarry. Perhaps the harness hurt him, and he could not make known the difficulty, or perhaps he thought the load too heavy. Whipping and the most shameful tortures were resorted[8] to to make him go forward, but all to no purpose. We believe he would have suffered himself to be cut in pieces rather than stir one foot.

10. At last the driver, in a fit of desperation,[9] threw an iron chain around the neck of the animal, and attached[10] another horse to the chain; but no sooner did the obstinate brute see the design of this new application, than he rushed forward, and from that day the simple jingling of a chain was sufficient to cure him of any fit of obstinacy.

11. The horse is naturally a social animal, fond of company. Some horses are unwilling to stay in a stable or in a field by themselves; and yet the presence of a dog, of a cow, of a goat, or a pet lamb, will perfectly satisfy them. The attachments which they thus form are sometimes very curious.

12. A gentleman of Bristol, in England, had a grey-

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hound which slept in a stable with a very fine horse about five years old. It was a common practice with the gentleman to whom they belonged to call at the stable for the greyhound to accompany him in his walks. On such occasions the horse would look over his shoulder at the dog with much anxiety, and neigh in a manner which plainly said, "Let me also accompany you."

13. When the dog returned to the stable he was always welcomed by a loud neigh. He would then run up to the horse and lick his nose; and, in return, the horse would scratch the dog's back with his teeth. One day, when the groom[11] was out with the horse and greyhound for exercise, a large dog attacked the latter, and quickly bore him to the ground; on which the horse threw back his ears, and, in spite of all the efforts of the groom, rushed at the strange dog, seized him by the back with his teeth, made him quit his hold of the greyhound, and shook him till a large piece of the skin gave way.

14. The horse which has been accustomed to military service becomes much attached to soldiers, and fond of military show and parade. A writer on Natural History says, "If an old military horse, even when reduced almost to skin and bone, hears the roll of a drum or the twang of a trumpet, the freshness of his youth seems to come upon him; and if he at the same time gets a sight of men clad in uniform and drawn up in line, it is no easy matter to prevent him from joining them."

15. When the English general Gillespie fell in battle in India, his fine black charger[12] was purchased by the soldiers of his company. As a tribute[13] of respect to their late commander, the noble animal was led at the head of the regiment on a march, and was usually indulged with

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taking his old post of honor when the salute of passing squadrons was given on review days.

16. When the regiment was ordered home to England, the soldiers were obliged to dispose of their favorite, and he was bought by a wealthy gentleman, with the design of allowing him to end his days in comfort; but when the company had marched, and the sound of the trumpet had died away in the distance, the old war-horse refused to eat; and, on the first opportunity, being led out of the stable, he broke away, and, galloping to his ancient station on the parade, after neighing aloud, dropped down and died.

17. Anecdotes sufficient to fill a volume might be given, showing many noble traits in the character of the horse. He has been trained with care for the value of his services, which are familiar to every one, but so familiar as to be overlooked and scarcely thought of by most people. After centuries of domestic use, he is still the most valuable acquisition[14] which man has made from the animal world. And how could we now do without him? What a shame it is that man does not always treat kindly an animal so willing, so obedient, so useful, and capable of showing so much affection for his master!

[1] Dis-tĭn'-guish, know; recognize.
[2] Făith'-less, disobedient; wanting in faithfulness.
[3] In-hū'-man, cruel; unfeeling.
[4] As-sīgn'ed, given; allotted.
[5] Fōr'ces, army.
[6] Sĕn'-ti-nel, a soldier on guard.
[7] Ŏb'-sti-na-cy, stubbornness.
[8] Re-sŏrt'-ed to, made use of.
[9] Des-pe-rā'-tion, rage.
[10] At-tăch'ed, fastened.
[11] Groom, one who has the charge of horses.
[12] Chăr'-er, war-horse.
[13] Trĭb'-ūte, mark; sign.
[14] Ac-qui-sĭ'-tion, thing acquired or obtained.

Zebra, *Hippotigris zebra.*

Wild Ass, *Asinus onager.*

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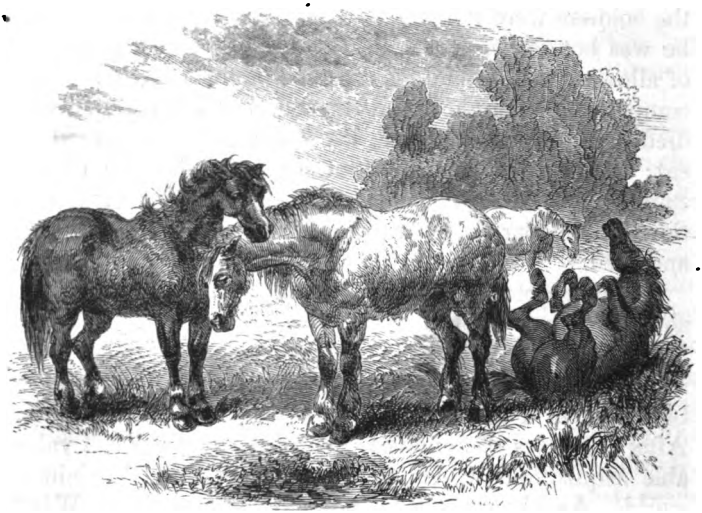
LESSON VII.



WORK-HORSES RESTING ON A SUNDAY.

1. 'TIS Sabbath-day. The poor man walks blithe[1] from his cottage door,
And to his prattling[2] young ones talks, as they skip on before;
But, looking to a field at hand, where the grass grew rich and high,
A no less cheerful Sabbath band of horses met his eye.

2. Poor, skinny beasts! that go all week with loads of earth and stones,
Bearing, with aspect[3] dull and meek, hard work and cudgeled bones!
But now, let loose to roam athwart[4] the farmer's clover lea,[5]
With whisking tails, and jump and snort, they speak a clumsy glee.

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3. Lolling across each other's necks, some look like brothers dear;
Others are full of flings and kicks, antics[6] uncouth[7] and queer;
One tumbles wild from side to side, with hoofs tossed to the sun,
Cooling his old gray seamy side, and making dreadful fun.

4. I thought how pleasant 'twas to see, on that bright Sabbath-day,
Those toiling creatures all set free to take some harmless play.
O! if to *us* one precious thing, not *theirs* (a soul!) is given,
KINDNESS TO THEM WILL BE A WING TO CARRY IT ON TO HEAVEN.

R. CHAMBERS.

[1] BLĪTHE, merry; joyous.
[2] PRĂT'-TLING, idle or trivial talking.
[3] ĂS'-PECT, look; appearance.
[4] Ă-THWĂRT, across; over.
[5] LĒA (*lē*), a meadow or plain.
[6] ĂN'-TICS, pranks; gambols.
[7] UN-CŌUTH', odd; strange.

THE STEED GAMARRA.

1. Gamarra is a dainty steed,
Strong, black, and of a noble breed,
Full of fire and full of bone,
With all his line of fathers known;
Fine his nose, his nostrils thin,
But blown abroad by pride within!

2. Look, how round his straining throat
Grace and shifting beauty float!
His mane is like a river flowing,
And his eyes like embers glowing
In the darkness of the night;
And his pace as swift as light.

W. C. BENNETT.

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LESSON VIII.

THE WILD HORSE OF THE PRAIRIES.

(FROM KENNEDY'S TEXAS.)

1. AFTER riding through beds of sunflowers miles in extent, about half past ten we saw a creature in motion at a great distance, and instantly started in pursuit. Fifteen minutes riding brought us near enough to discover,[1] by its fleetness,[2] that it could not be a buffalo, yet it was too large for an antelope or deer. On we went, and soon distinguished[3] the erect head, the flowing mane, and the beautiful proportions of the wild horse of the prairie.

2. He saw us, and sped[4] away with an arrowy fleetness till he gained a distant eminence, when he turned to gaze at us, and suffered us to approach within four hundred yards, when he bounded away again with a graceful velocity[5] delightful to behold. We paused, for to pursue him with a view to capture was clearly out of the question.

3. When he discovered that we were not following him, he also paused, and now seemed to be inspired[6] with curi-

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osity equal to our own; for, after making a slight turn, he came nearer, until we could distinguish the inquiring expression of his clear bright eye, and the quick curl of his inflated nostrils. We had no hopes of catching him, but our curiosity led us to approach him slowly.

4. We had not advanced far before he moved away, and, circling round, approached on the other side. It was a beautiful animal—a sorrel,[7] with jet black mane and tail. As he moved we could see the muscles quiver in his glossy limbs; and when, half playfully and half in fright, he tossed his flowing mane in the air, and flourished his long silky tail, our admiration knew no bounds, and we longed—hopelessly, vexatiously[8] longed—to possess him.

5. We might have shot him where we stood; but, had we been starving, we could scarcely have done it. He was free, and we loved him for the very possession of that liberty we longed to take from him; but we would not kill him. We fired a rifle over his head: he heard the shot and the whiz of the ball, and away he went, disappearing in the next hollow, showing himself again as he crossed the distant ridges, still seeming smaller, until he faded away to a speck on the far horizon's verge.

6. In the following language Byron has happily described the manners of a surprised herd of Tartar horses:

"They stop, they start, they snuff the air,
Gallop a moment here and there,
Approach, retire, wheel round and round,
Then plunging back with sudden bound,
Headed by one black mighty steed,
Who seemed the patriarch[9] of his breed,[10]
Without a single speck or hair
Of white upon his shaggy hide;
They snort, they foam, neigh, swerve aside,
And backward to the forest fly,
By instinct,[11] from a human eye."

[1] Dis-cŏv'-er, to find out; ascertain.
[2] Fleet'-ness, swiftness.
[3] Dis-tĭn'-guished, discerned; perceived.
[4] Sprĕd, moved swiftly.
[5] Ve-lŏc'-i-ty, swiftness; rapidity.
[6] In-spīred', filled with; infused.
[7] Sŏr'-rel, of a reddish color.
[8] Vex-ā'-tious-ly, provokingly.
[9] Pā'-tri-ārch, father and ruler.
[10] Breed, race.
[11] In'-stinct, natural feeling, as opposed to reason.

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LESSON IX.

THE ARAB'S FAREWELL TO HIS HORSE.

[The Arabs have the finest horses in the world, and they are very fond of them. It is related that the French consul at Alexandria once gave a poor Arab a purse of gold for a fine horse, with the design of sending the animal to the King of France. The Arab took the money, but, after having in vain endeavored to tear himself away from his horse, flung the purse upon the ground, sprung upon his horse's back, and was quickly out of sight. The following beautiful lines were written upon this touching incident.]

1. My beautiful, my beautiful'! that standest meekly by,
   With thy proudly-arched and glossy neck, and dark and fiery eye'!
   Fret not to roam the desert now with all thy winged speed';
   I may not mount on thee again`!—thou'rt sold, my Arab steed'!

2. Fret not with that impatient hoof, snuff not the breezy wind`;
   The farther that thou fliest now', so far am I behind`;
   The stranger hath thy bridle rein', thy master hath his gold`;
   Fleet-limbed and beautiful', farewell`!—thou'rt sold, my steed', thou'rt sold`!

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3. Farewell! Those free, untired limbs full many a mile must roam,
To reach the chill and wintry clime[1] that clouds the stranger's home;
Some other hand, less kind, must now thy corn and bed prepare;
That silky mane I braided once′ must be another's care.

4. Only in sleep shall I behold that dark eye glancing bright—
Only in sleep shall hear again that step so firm and light;
And when I raise my dreaming arms to check or cheer thy speed′,
Then must I startling wake, to feel thou'rt sold, my Arab steed′!

5. Ah! rudely then‵, unseen by me‵, some cruel hand may chide,[2]
Till foam-wreaths lie, like crested waves, along thy panting side,
And the rich blood that's in thee swells, in thy indignant[3] pain,
Till careless eyes that on thee gaze may count each starting vein!

6. Will they ill use thee′?—if I thought—but no‵—it can not be‵;
Thou art so swift, yet easy curbed′,[4] so gentle, yet so free′;
And yet if haply, when thou'rt gone, this lonely heart should yearn′,
Can the hand that casts thee from it now, command thee to return′?

7. "Return′!"—alas‵! my Arab steed‵! what will thy master do,
When thou, that wast his all of joy, hast vanished[5] from his view‵?

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When the dim distance greets mine eyes‵, and through the gathering tears
Thy bright form for a moment′, like the false mirage,[6] appears‵?

8. Slow and unmounted will I roam, with wearied foot, alone,
Where, with fleet step and joyous bound, thou oft hast borne me on‵;
And sitting down by the green well, I'll pause, and sadly think,
'Twas here he bowed his glossy neck when last I saw him drink‵.

9. When *last* I saw thee drink′! Away‵! the fevered[7] dream is o'er‵!
I could not live a day, and know that we should meet no more′;
They tempted me, my beautiful′! for hunger's power is strong—
They tempted me, my beautiful′! but I have loved too long‵.

10. Who said that I had given thee up‵? Who said that thou wert sold‵?
'Tis false! 'tis false, my Arab steed′! I fling them back their gold‵!
Thus—thus I leap upon thy back, and scour[8] the distant plains!
Away! Who overtakes us now may claim thee for his pains.[9]

MRS. NORTON.

[1] CLIME, country.
[2] CHIDE, use harshly; reprove.
[3] IN-DIG′-NANT, denoting anger and contempt.
[4] CURB′ED, checked; controlled.
[5] VAN′-ISHED, disappeared.
[6] MI-RAGE′ (*me-räzhe′*), the deceitful appearance of water in the desert, where there is no water.
[7] FE′-VERED, exciting.
[8] SCOUR, run swiftly over.
[9] PAINS, labor.

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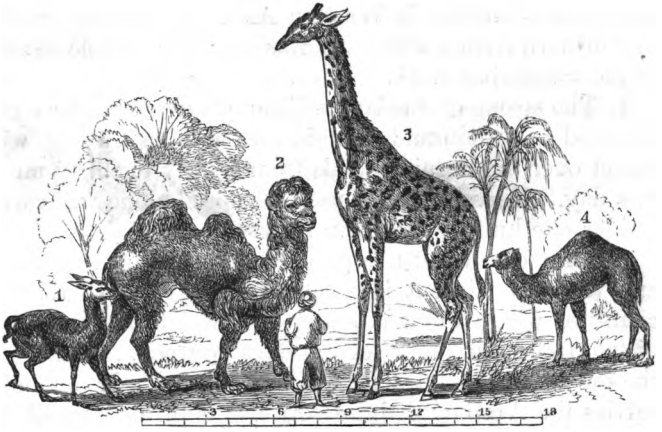
THE SECOND DIVISION OF THE HOOFED QUADRUPEDS EMBRACES THE RUMINATING* ANIMALS. THESE ARE THE CAMELS AND GIRAFFE, THE ANIMALS OF THE DEER KIND, OF THE OX KIND, SHEEP AND GOATS, AND THE LARGE CLASS OF ANIMALS OF THE ANTELOPE KIND.

LESSON X.

CAMELS AND GIRAFFES.



Scale of Feet.

1. Llama, or American Camel, *Achenia llama.* 2. Bactrian Camel, *Camelus Bactrianus.* 3. Giraffe, or Camelopard, *Camelopardalis giraffe.* 4. Arabian Camel, or Dromedary, *Camelus dromedarius.*

1. THE ruminating[1] animals, or those which chew the cud, are not only found in nearly all parts of the world, but they are, above any other class of animals, the most important to man. They supply him with valuable beasts of burden, with the best animal food, and with the best materials for his clothing.

2. Prominent[2] among the ruminants is the camel of the Old World, which is a most useful animal, as it is found where it is most needed, in lands where there are extensive

* *Ruminating*, as here applied to animals, means *chewing the cud.* The animals of this class have four stomachs, or four divisions of the stomach, and they have the singular faculty of chewing their food a second time by bringing it back to the mouth after it has been swallowed.

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deserts. From its use in crossing the great oceans of sand in Northern Africa and Arabia, it is sometimes called "The Ship of the Desert."

3. The Bactrian camel, which is now used throughout a great part of Asia, has two large humps on its back, and is often from seven to nine feet high. The Arabian camel, or dromedary,[3] which has only one hump on its back, and is not quite so large as the other animal, is also used as a beast of burden in Western Asia, but more especially in Northern Africa, where it forms nearly the whole wealth of the wandering Arab.

4. The strong dromedary will carry a weight of from six hundred to a thousand pounds, and with this load it will travel over the burning sands from twenty to thirty miles in a day. Those that are used for speed alone will carry a rider one hundred miles in twenty-four hours.

5. They can drink a large quantity of water at a time, and then go without it seven or eight days, so that in countries where water is scarce, and wells or springs are distant from each other several days' journey, the camel is the only beast of burden that can be used. It not only carries the Arab over the desert, but it furnishes milk to support him on the journey. The flesh of the camel is also eaten; its hair is woven into cloth; and its skin is made into harness and saddles.

6. Although the camel is usually a gentle and obedient animal, kneeling for its rider to mount, and obeying his voice, yet it complains when its load is too heavy; and, if cruelly treated, it will sometimes become furious, and kill its master.

7. The llama,[4] or American camel, which is found in South America, although not half so large as the dromedary, is also used as a beast of burden. There are several kinds of these animals; and from one of them, the Alpaca[5] llama, is obtained the beautiful wool from which Alpaca cloth is made.

8. The other animal which is shown in the engraving

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at the head of this lesson is the giraffe,[6] or camelopard,[7] a very singular-looking animal, and a native of Africa. It is the tallest of all known quadrupeds, and can run as fast as a horse. A tall man can walk under it without stooping; and it can raise its head more than twenty feet from the ground. It defends itself by striking with both the fore and the hind feet; and even the lion seldom ventures to attack it in open combat.

9. In their native wilds the giraffes are timorous, and flee immediately from danger; but when tamed they lose a great part of their timidity,[8] become mild and docile, know their keeper, and take from the hand what is offered to them.

[1] Rŭ'-mi-nā-ting, chewing the cud.
[2] Prŏm'-i-nent, distinguished.
[3] Drom'-e-dā-ry.
[4] Lla'-ma, or Lā'-ma.
[5] Al-pā'-a (*al-pak'-ah*).
[6] Gī-rāffe', or Gī'-raff (*jī'-raff*).
[7] Cam'-ĕl-o-pārd.
[8] Ti-mid'-i-ty, want of courage.

LESSON XI.

THE CAMEL.

1. Camel, thou art good and mild,
Docile as a little child;
Thou wast made for usefulness,
Man to comfort and to bless;
Thou dost clothe him; thou dost feed;
Thou dost lend to him thy speed;

2. And through wilds of trackless sand,
In the hot Arabian land,

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Where no rock its shadow throws,
Where no cooling water flows,
Where the hot air is not stirred
By the wing of singing bird,
There thou goest, untired and meek,
Day by day, and week by week;

3. With thy load of precious things—
Silk for merchants, gold for kings,
Pearls of Ormuz, riches rare,
Damascene,[1] and Indian ware—
Bale on bale, and heap on heap,
Freighted[2] like a costly ship.

4. And when week by week is gone,
And the traveler journeys on
Feebly—when his strength is fled,
And his hope and heart seem dead,
Camel, thou dost turn thine eye
On him kindly, soothingly,[3]
As if thou wouldst, cheering, say,
"Journey on for this one day—
Do not let thy heart despond![4]
There is water yet beyond:
I can scent[5] it in the air—
Do not let thy heart despair!"
And thou guid'st the traveler there.

5. Camel, thou art good and mild,
Gentle as a little child;
Thou wast made for usefulness,
Man to comfort and to bless;
And the desert wastes would be
Untracked regions but for thee!

MARY HOWITT

[1] DAM-AS-CĒNE', from Damascus.
[2] FREIGHT'-ED (*frāte'-ed*), loaded.
[3] SOOTH'-ING-LY, in a kind and encouraging manner.
[4] DE-SPŎND', be dejected or cast down.
[5] SCENT, smell.

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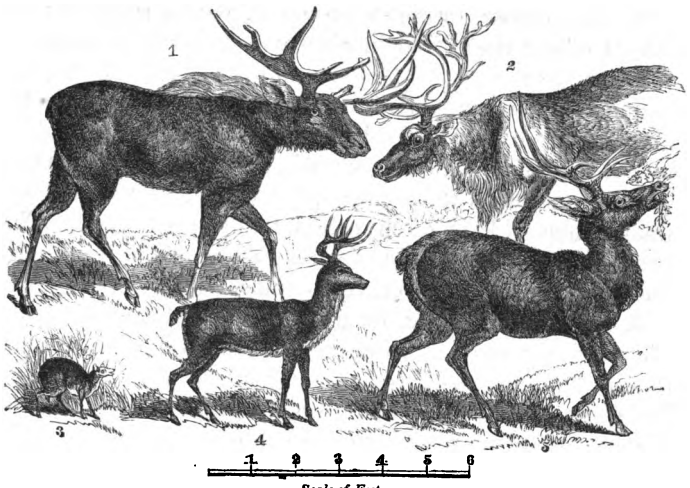
LESSON XII.

ANIMALS OF THE DEER KIND (*CERVIDÆ*).



1. Moose or Elk, *Cervus alces.* 2. Reindeer, *Cervus rangifer.* 3. Java Musk-deer, *Moschus Javanicus.* 4. Common Deer of America, *Cervus Virginianus.* 5. The Wapiti, American Stag, or Round-horned Elk, *Cervus Canadensis.*

1. The animals of the deer kind, of which there are more than forty species, form a group which has ever been greatly admired. Many of them seem to have been formed to embellish[1] the forest, and impart[2] admiration to the solitudes[3] of nature. Considering their size, they are matchless[4] in speed and vigor; and they afford the highest sport to the hunter, and furnish skins of much value, and delicious food.

2. With the exception of the reindeer, only the males have horns, or antlers, as they are called. In most of the species these are shed every year, and up to a certain age they increase yearly in size. Sometimes they spread into broad palms,[5] which send out sharp points around their outer edges; sometimes they divide into curiously-shaped

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branches, some projecting over the forehead, some erect, long, straight, and pointed, and others hanging backward over the neck and shoulders; yet, in whatever way they grow, they give an air of grandeur[6] to the animal.

3. The moose, or flat-horned elk, which surpasses all others of the deer kind in size and strength, is found in the northern parts of Europe and America. It is still abundant in Canada and in the forests of Maine. Its height is from four and a half to six feet at the shoulder; its color is of a reddish-brown when young, growing darker with age, until it becomes quite black; so that the animal, when old, is often called "the black elk." The branching horns sometimes spread eight or ten feet apart, and weigh from fifty to sixty pounds.

4. The Canada stag, or round-horned elk, another noble species of the deer kind, is found throughout nearly all North America. It is scarcely less in size than the moose, but differs from it in having a more graceful form, and in having the horns round and branching, and never palmated.[7] The elks are often tamed; but the males, like those of the common deer, as they advance in age, are apt to become troublesome and dangerous.

5. "A gentleman in the interior of Pennsylvania, who kept a pair of elks in a large woodland pasture, was in the habit of taking pieces of bread or a few handfuls of corn with him, when he walked in the inclosure, to feed these animals, and call them up to him for the amusement of his friends.

6. "Having occasion to pass through this field one day, and not having provided himself with bread or corn for his pets, he was followed by the buck, who expected his usual treat. The gentleman, irritated by the buck following him so closely, turned round, and, picking up a small stick, hit the animal a smart blow.

7. "To his astonishment and alarm, the buck, lowering his head, rushed at him, endeavoring to strike him with his horns. Luckily, the gentleman stumbled as he attempt-

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ed to run, and fell over the prostrate trunk of a tree, near which lay another log, and, being able to throw his body between the two trunks, the elk was unable to injure him, although it butted at him repeatedly, and kept him prisoner for more than an hour. Not liking this treatment, the gentleman, as soon as he escaped, gave orders to have the unruly animal destroyed."

8. The common deer of America, sometimes called the Virginian deer, was once very numerous throughout the present United States, and is still found in considerable numbers in large wooded tracts in the interior and on the western frontier. No wild animal of our country deserves to be regarded with more interest than this.

9. It is not less noted than the English fallow-deer, which it much resembles. It justly excites admiration by its beautiful form, its graceful leap or bound, and its rushing speed as it passes like a meteor[8] by the startled traveler in the forest, while its flesh is of the richest and most delicate kind; and its skin, of the greatest service to the Indian, also forms an important article of commerce.

10. The reindeer, which is often nearly as large as the moose, is found throughout Northern Europe, Asia, and America, but those of Lapland are said to be the finest. The color of the animal is brown above and white beneath, but it becomes nearly white throughout in old age. Both sexes have horns, but those of the males are larger, longer, and more branched than those of the female.

11. The reindeer constitutes[9] the whole wealth of the Laplanders, and supplies to them the place of the horse, the cow, the sheep, and the goat. Alive or dead, the reindeer is equally useful to them. When it ceases to live, spoons are made of its bones, glue of its horns, bowstrings and thread of its tendons, clothing of its skin, and its flesh is a savory food.

12. During its life its milk is converted[10] into cheese, and the animal is employed to convey its owner over the snowy wastes of his native country. Such is the swift-

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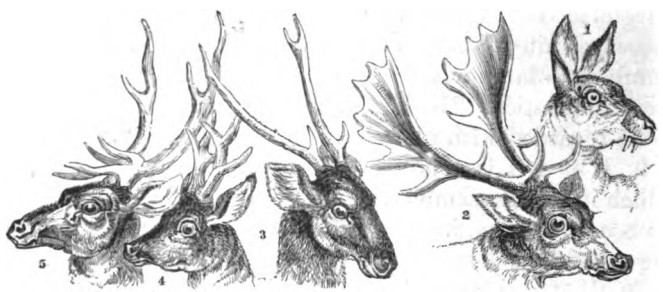
ness of these animals, that one of them, yoked to a sledge, will travel more than a hundred miles in a day.

13. The sledge is of a curious construction,[11] formed somewhat in the shape of a boat, in which the traveler is tied like a child, and which, if attempted to be guided by any person unaccustomed to it, is very apt to be upset. A Laplander who is rich has often more than a thousand reindeer.



1. Musk-deer of Thibet, *Moschus moschiverus.* 2. English Fallow-deer, *Cervus* or *Dama vulgaris.* 3. Hog-deer, or Axis of Bengal, *Axis porcinus.* 4. Common Roe or Roebuck, *Cervus capreolus.* 5. Nepaul Stag, *Cervus Wallichii.*

14. The English fallow-deer, once so noted in the forests of England, are now scarcely to be met with in a truly wild state, but they are still kept in extensive parks of several thousand acres. Six thousand head of fallow-deer have been kept in one of these inclosures.

15. There are many more animals of the deer kind which we have not room to describe here. From the musk-deer of Thibet the perfume called musk is obtained. In the islands of Southern Asia are several very small deer, some of them not larger than a full-grown rabbit. A figure of one of these, the musk-deer of Java, we have placed in the engraving at the head of this lesson, and beneath the great moose of America.

[1] EM-BĔL'-LISH, adorn; beautify.
[2] IM-PĂRT', give; bestow.
[3] SŎL'-I-TŪDES, quiet places, like forests or deserts.
[4] MĂTCH'-LESS, unequaled.
[5] PĂLMS, branches shaped like the hand with the fingers spread.
[6] GRĂND'-EŪR, noble appearance.
[7] PĂL'-MĀ-TED, shaped like the hand.
[8] MĒ'-TE-OR, any bright body shooting rapidly through the air or the heavens.
[9] CŎN'-STI-TŪTES, is, or comprises.
[10] CŎN-VĔRT'-ED, changed; made into.
[11] CON-STRŬC'-TION, make; structure.

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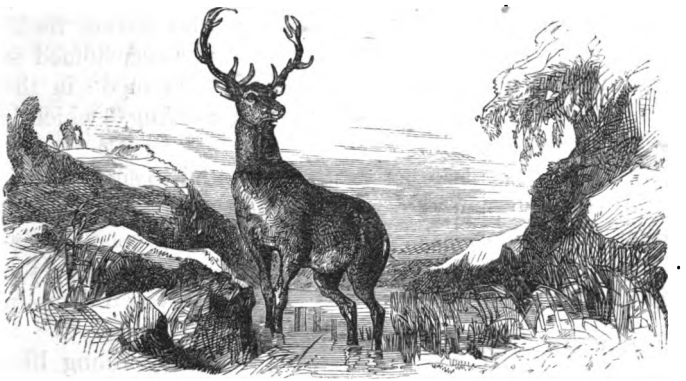
LESSON XIII.



DEER-HUNTING.

1. "Magnificent creature! so stately and bright!
In the pride of thy spirit pursuing thy flight;
Thy bold antlers[1] call on the hunter afar,
With a haughty defiance to come to the war."

2. Wherever wild deer abound, deer-hunting is a favorite amusement. Although the deer are generally very shy and timid animals, yet when wounded, or when brought to bay,[2] they will often fight with great desperation. At such times they use their fore feet as well as horns, and inflict severe wounds by leaping forward and striking with the edges of their hoofs held together. When pursued by the hunters, they will plunge into a lake or river, if one can be reached, and endeavor to escape from the hounds by swimming; or, if no such opportunity offers, and they are surrounded, they will seek some high cliff or rock, and there boldly face their pursuers.

3. "On the brink of the rock—lo! he standeth at bay,
Like a victor that falls at the close of the day;
While the hunter and hound in their terror retreat
From the death that is spurned[3] from his furious feet."

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4. Various modes of hunting the deer are practiced in this country. Sometimes they are shot by the hunters who lie in wait for them near the salt springs or "deer-licks" which these animals frequent; they are also tracked by hounds, and shot by the hunters who station themselves near the paths which the deer are accustomed to take in their "runs;" but a more common mode in the Southern States is what is called "fire-hunting," which is practiced in the night.

5. In this case two persons are essential to success. A torch of pitch-pine is carried by one of the party; the other keeps immediately in front with his gun. The astonished deer, instead of darting off, seems dazzled by the light, and stands gazing at this newly-discovered flame in the forest.

6. The hunter sees the eyes of the deer shining like two tapers before him; he fires, and is usually successful. Sometimes there are several deer in the herd, who start off for a few rods at the report of the gun, and again turn their eyes to the light. In this manner two or three are frequently killed within fifty yards of each other.

7. But this kind of hunting by torch-light is often attended with danger to the cattle that may be feeding in the vicinity. The eyes of a cow are easily mistaken for those of a deer. We conversed with a gentleman who informed us that he had never indulged in more than one fire-hunt, and was then taught a lesson which cured him of his passion for this kind of amusement.

8. He believed that he saw the eyes of a deer, and fired. The animal bounded off, as he was convinced, mortally wounded. Near by he saw another pair of eyes, and fired again. On returning the next morning to look for his game, he found that he had killed two favorite colts.

9. Another related an anecdote of a shot fired at what he supposed to be the shining eyes of a deer; but he soon learned, to his horror, that it was a dog standing between the legs of a negro, who had endeavored to keep him

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quiet. The dog was killed, and the negro slightly wounded.

10. While the fawns[4] are still young, the doe[5] very carefully conceals them while she goes to feed; but the hunters often turn this fondness to their own account by imitating the cry of the fawn. The parent, regardless of her own safety, runs to assist her offspring. When a doe is killed in company with her fawn, the latter, showing no fear, follows its captor, to whom it becomes so attached as to attend his steps at all times, and obey his voice.

[1] Ant'-lers, the branching horns of the deer.
[2] "When brought *to bay*," or "when *at bay*," is when the deer turns and faces the dogs.
[3] Spurn'ed, hurled with disdain.
[4] Fawn, a young deer.
[5] Doe, the female of the common deer.

LESSON XIV.

THE REINDEER.

1. Reindeer', not in fields like ours,
Full of grass and bright with flowers;
Not in pasture-dales,[1] where glide
Ever-flowing rivers wide;
Not on hills where verdure[2] bright
Clothes them to the topmost height,

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Hast thou dwelling′; nor dost thou
Feed upon the orange-bough‵;
Nor doth olive, nor doth vine,
Bud and bloom in land of thine.

2. But thy home and dwelling are
In a region bleak[3] and bare;
In a dreary land of snow,
Where green weeds can scarcely grow;
Where the skies are gray and drear‵;
Where 'tis night for half the year‵;
Reindeer′, where, unless for thee′,
Human dweller could not be‵.

3. When thou wast at first designed
By the great Creative Mind′[4]—
With thy patience and thy speed,′
With thy aid for human need′,[5]
With thy foot so formed to go
Over frozen wastes of snow′—
Thou for frozen lands wast meant‵,
Ere the winter's frost was sent‵;
And in love He sent thee forth
To thy home, the frozen north,
Where He bade the rocks produce
Bitter lichens[6] for thy use.

4. Serving long′, and serving hard‵;
Asking but a scant[7] reward‵;
Of the snow a short repast,
Or the mosses cropped[8] in haste‵.
Reindeer′, away‵! with all thy strength,
Speeding o'er the country's length‵;
Speeding onward like the wind,
With the sliding sledge behind.

MARY HOWITT.

[1] DĂLE, vale or valley.
[2] VĔRD′-ŪRE, greenness or freshness of vegetation.
[3] BLĒAK, open and windy.
[4] CRĒĂTĬVE MĪND, the Creator.
[5] NĒED, want; necessity.
[6] LĪ′-CHEN, a certain plant that grows in cold rocky countries.
[7] SCANT, small; scarcely sufficient.
[8] CRŎP′PED, eaten; plucked.

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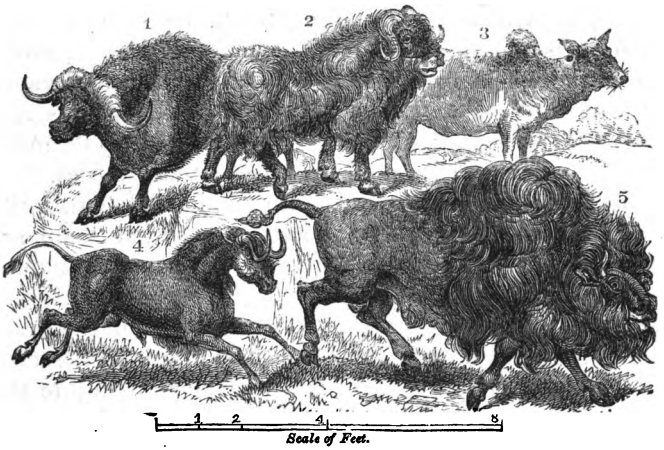
LESSON XV.

ANIMALS OF THE OX KIND (*BOVIDÆ*).



1. African Buffalo, *Bos cafer*. 2. Musk Ox, *Ovibos moschatus*. 3. Zebu, *Taurus Indicus*. 4. The Gnu, or Horned Horse, *Catoblepas gnu*. 5. American Buffalo, or Bison, *Bos Americanus*.

1. THE form and uses of the domestic ox and cow are so well known that we need not describe them. Some have supposed that the domestic ox sprung from some of the wild species now existing, but others believe that the entire race of our present cattle have, like the camel and the dromedary, been for ages subjected[1] to the power of man.

2. The most important of the wild species of the ox tribe are the African gnu, or horned horse, the African buffalo, the zebu of India, the American musk ox, and the American bison. Their differences in form and size may be learned from the engraving at the head of this lesson.

3. That singular-looking animal, the gnu, with head and hoofs like those of an ox, and body like that of a horse, is found in herds in the great plains of Central and Southern Africa. It was formerly classed among the antelopes.

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It is wild, and difficult to be approached,[2] but very dangerous if wounded, turning upon the hunter and pursuing him, dropping on its knees before making an attack, and then darting forward with amazing[3] force and velocity.

4. The African buffalo, which is heavier than the common ox, is remarkable for its large and heavy horns, which cover the whole forehead, and give to it the appearance of a mass of rock. It is a ferocious[4] and dangerous animal, and has never been sufficiently tamed to be made useful to man. It is found only in Southern Africa.

5. The zebu, or Brahmin[5] bull of India, is less than the common ox in size. Some have horns, and some are without them; some have one and some have two humps on the shoulder. In some parts of India the zebu is saddled and ridden, or harnessed to a carriage; but the Brahmins often consecrate[6] the zebu, and set him apart as sacred to their god Siva. No one will then dare to injure the animal, or even to drive him away when he is destroying the growing crops or other property.

6. The musk ox, which is found wild in herds in the cold regions of North America, is an animal about as large as a very small cow. It has a large and broad head, and heavy horns, and is covered with long bushy hair, which reaches almost to the ground. If the hunters keep themselves concealed when they fire upon a herd of musk oxen, the poor animals mistake the noise for thunder, and, forming themselves into a group, crowd nearer and nearer together as their companions fall around them; but if they discover their enemies, the hunters, the whole herd seek safety by instant flight.

7. The American bison, usually called the buffalo, is about the size of a large ox. It has a large and heavy head and shoulders, and small, tapering, and short horns. The aspect[7] of this animal is fierce, wild, and malicious,[8] the eye being small, fiery, and half hid in the shaggy hair which covers its head and shoulders.

8. At the beginning of the present century buffaloes

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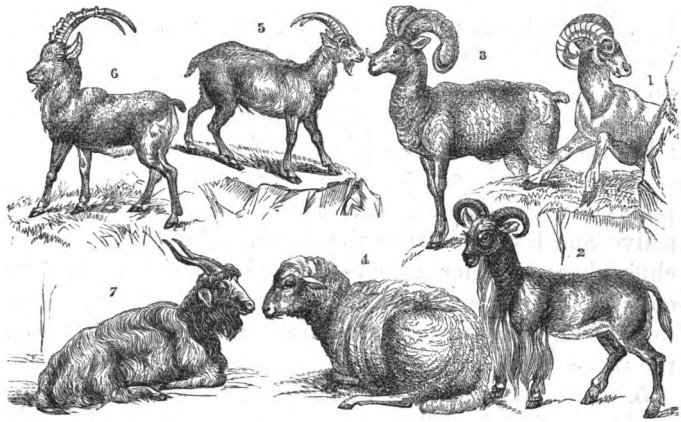
roamed over the small and beautiful prairies of Indiana and Illinois, and through the open woods of Kentucky and Tennessee. Now they have entirely disappeared from the country east of the Mississippi; but in the level Indian country along the eastern borders of the Rocky Mountains they are still numerous, and are sometimes found in herds of many thousands.

[1] Sŭb-jĕct'-ed, made subject; reduced in subjection.
[2] Ăp-prōach'ed, come near to.
[3] A-mā'-zing, wonderful.
[4] Fe-rō'-cious, fierce.
[5] Brăh'-min, or Bram'-in.
[6] Cŏn'-se-crāte, declare sacred by certain ceremonies.
[7] Ăs'-pect, appearance.
[8] Ma-lĭ''-cious, full of malice or ill-will.

LESSON XVI.

SHEEP (*OVIDÆ*), AND GOATS (*CAPRIDÆ*).



1. The Musmon, or Corsican Wild Sheep, *Ovis Musmon*. 2. African Wild Sheep, or Mouffion, *Ovis ornata*. 3. Rocky Mountain Wild Sheep, *Ovis montana*. 4. Common Sheep, *Ovis aries*. 5. Wild Goat, *Capra ægagrus*. 6. European Ibex, *Capra ibex*. 7. Cashmere Goat.

1. Sheep and goats differ so little from each other that both may well form but one division of the ruminating animals. They differ chiefly in the form of the horns, which, in the sheep, are first directed backward and then forward in a curve; while the horns of goats are directed only upward and backward. Goats have a beard, while

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sheep have none; and goats have an unpleasant odor, while nothing of the kind is perceived in sheep.

2. The sheep is one of the animals which was early placed by divine Providence under subjection to man; and it is even now more extensively used by him than any other animal. In a wild state sheep are still found in flocks in mountainous countries in nearly all parts of the world. They are watchful, defenseless,[1] and extremely timid. Though less active than the goat, they climb rocks and precipices with facility and speed, and few hunters are able to overtake them if once alarmed.

3. The fleece of sheep, in their wild state, is more like hair than wool; but it improves after the animal has been for a time domesticated.[2] From which of the wild species, if any, the several varieties of our domestic sheep have been derived, can not now be known with certainty; but the wild sheep of Corsica and the Asiatic argali have generally been considered as the most probable origin.

4. The goat, also, is still found in a wild state in nearly all parts of the world, and is capable of enduring nearly all kinds of weather, from Arctic snows to the burning plains of Africa and India. It is stronger, lighter, more active, and less timid than the sheep, and frequents[3] rocky cliffs where no other animal could gain a footing. In some countries, as Syria, Arabia, and Switzerland, goats are kept for the sake of their milk, and have almost entirely taken the place of the cow.

5. Anciently the skin of the goat was much used for clothing. The best Turkey or Morocco leather is made from it; and from the skin of the kid, or young goat, is prepared the softest and handsomest leather for gloves. The most celebrated variety of this animal is the Cashmere goat, which furnishes the beautiful fine wool from which the costly Cashmere shawls are made.

6. The great attachment of sheep for their young often calls forth a degree of sagacity not usually supposed to belong to this timid animal. They have been known to go

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to a considerable distance to obtain aid from their shepherd or keeper when their lambs have been in danger. Many anecdotes like the following might be given.

7. A gentleman traveling in a lonely part of the Highlands of Scotland was attracted by the piteous bleating of a ewe,[4] as the animal came from the road side, as if to meet him. When near, she redoubled[5] her cries, and looked up into his face as if to ask assistance. He alighted from his gig, and followed her to a considerable distance from the road, where he found a lamb completely wedged in betwixt two large stones, and struggling with its legs uppermost. He took out the sufferer, and placed it on the green sward,[6] when the mother, seemingly overjoyed, poured forth her thanks in a long and continued bleat.

8. The goat will vigorously defend its young against other animals, as the following anecdote will show: A person, having missed one of his goats when the flock returned at evening, desired two boys to watch all night, that she might not get into his young plantation, and nibble off the tops of the trees newly planted. At break of day the watchers looked for the missing animal, and saw her on a pointed rock at some distance, defending her young kid from a fox. The latter went round and round, but the goat turned her horns upon him in all directions.

9. The younger boy ran to procure assistance, and the elder hallooed[7] and threw stones to frighten away the fox. The fox, looking at the boy, and seeing that the latter was not able to master[8] him, suddenly tried to seize the kid, which the goat defended. In the brief struggle which followed all three disappeared, and fox, goat, and kid were soon after found dead at the bottom of a precipice. The kid's throat was torn, and the goat's horns were stuck nearly through the body of the fox.

[1] De-fĕnse'-less, not able to defend themselves.
[2] Do-mĕs'-ti-cā-ted, made tame.
[3] Fre-quĕnts', visits often.
[4] Ewe (*yū*), the female sheep.
[5] Re-dŏub'led (*re-dub'ld*), renewed; increased.
[6] Swa̲rd, the grassy surface of the land.
[7] Hal-loo'ed (*hal-lood'*), shouted.
[8] Mas'-ter, to conquer; overcome.

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LESSON XVII.

THE PET LAMB.

1. THE dew was falling fast, the stars began to blink;[1]
I heard a voice: it said, "Drink', pretty creature', drink'!"
And, looking o'er the hedge, before me I espied[2]
A snow-white mountain lamb, with a maiden at its side.

2. No other sheep were near; the lamb was all alone,
And by a slender cord was tethered[3] to a stone;
With one knee on the grass did the little maiden kneel,
While to that mountain lamb she gave its evening meal.

3. "Rest', little one'," she said; "hast thou forgot the day
When my father found thee first, in places far away'?
Many flocks were on the hills, but thou wert owned by none,
And thy mother from thy side forevermore was gone.

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4. "Thy limbs will shortly be twice as stout as they are now;
Then I'll yoke thee to my cart, like a pony to the plow;
My playmate thou shalt be; and when the wind is cold,
Our hearth[4] shall be thy bed, our house shall be thy fold.[5]

5. "See, here thou need'st not fear the raven in the sky;
Both night and day thou'rt safe—our cottage is hard by.[6]
Why bleat so after me'? Why pull so at thy chain'?
Sleep, and at break of day I'll come to thee again."

WORDSWORTH.

1 BLĬNK, twinkle.
2 ĔS-PĪED (*es-pīde'*), saw; discovered.
3 TĔTH'-ERED, tied.
4 HEÄRTH (*härth*).
5 FŌLD, pen for sheep.
6 "HARD BY," near.

LESSON XVIII.

LAMBS AT PLAY.

1. SAY'; ye that know'; ye who have felt and seen
Spring's morning smiles', and soul-enlivening[1] green',
Say'; did you give the thrilling transport[2] way'?
Did your eye brighten when young lambs at play
Leap'd o'er your path with animated pride,
Or grazed in merry clusters by your side'?

2. Loosed from the winding lane, a joyful throng,
See o'er yon pasture how they pour along'!
A few begin a short but vigorous race,
And indolence,[3] abashed,[4] soon flies the place:
Thus challeng'd forth', see thither one by one',
From every side assembling playmates run';
A thousand wily antics[5] mark their stay—
A starting crowd impatient of delay.

3. Like the fond dove, from fearful prison freed,
Each seems to say, "Come', let us try our speed':"

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Away they scour',[6] impetuous', ardent', strong',
The green turf trembling as they bound along';
Adown the slope', then up the hillock climb',
Where every mole-hill is a bed of thyme.[7]

4. There panting stop'; yet scarcely can refrain';[8]
A bird', a leaf', will set them off again':
Or, if a gale with strength unusual blow',
Scattering the wild-brier roses into snow',
Their little limbs increasing efforts try';
Like the torn flower the fair assemblage fly.

BLOOMFIELD.

1 "SOUL-EN-LĪV'-EN-ING," tending to make cheerful.
2 TRANS'-PŌRT, joy; rapture.
3 IN'-DO-LENCE. laziness.
4 A-BASH'ED, made ashamed.
5 "WĪ'-LY AN'-TICS," cunning or sly tricks and gambols.
6 SCOUR, run; rush with speed.
7 THYME (*time*), a species of small plant.
8 RE-FRĀIN', restrain themselves.

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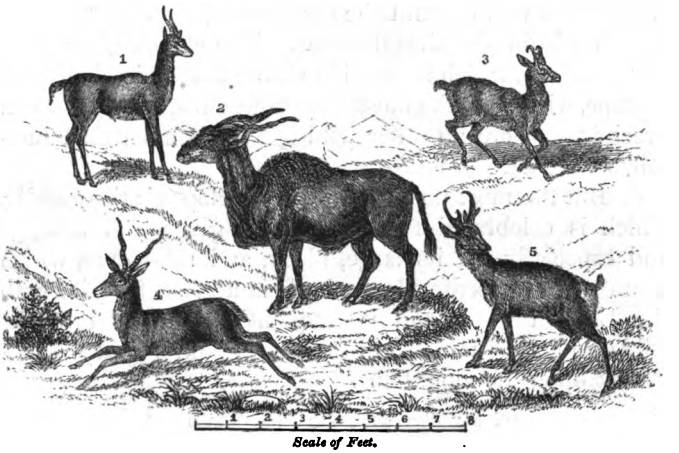
LESSON XIX.

ANIMALS OF THE ANTELOPE KIND (*ANTILOPIDÆ*).



1. The Gazelle, *Antelope dorcas.* 2. Elk Antelope, *Antelope oreas.* 3. Chamois, *Capra rupicapra.* 4. Common Antelope, *Antelope cervicapra.* 5. Prong-horned Antelope, *Antelope furcifer.*

1. THE animals of the antelope kind comprise more species than all the other ruminating animals taken together. They also differ considerably from each other in form and size; and writers do not agree in drawing the dividing lines between them and the several species of the ox tribe, the goats, the sheep, and the deer.

2. In size and form, the nature and color of their hair, and their swiftness of foot, antelopes resemble the deer; but, unlike the latter, they never shed their horns. Generally these animals are found in large herds, but some species only in pairs or families. They are most numerous in Africa and Western Asia; a few are found in Europe; and one species, the prong-horned antelope, in North America. The springboks, an antelope of South Africa, are said to cover the inland plains of that country in "vast herds of hundreds of thousands."

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3. It is related of the prong-horned antelopes of America that their curiosity is so great that if the hunter, on first being discovered by them, will lie down in the grass, and occasionally lift up his foot or hat, they will return, and circle[1] round and round the strange object until they approach within shooting distance. The chamois,[2] or goat-like antelope, which is found in all the mountain chains[3] of Europe, will climb the most dangerous cliffs, and leap down precipices where no other wild beast, nor even man himself, would dare to follow.

4. But the most noted of all the antelopes is the gazelle, which is celebrated for its fleetness, grace, and beauty; and especially for its large, black, and mild eyes, which beam[4] with exceeding lustre.[5] It is a great favorite with the Eastern poets, and is frequently mentioned in the Bible under the names of the hart, the hind,[6] and the roe, "swift upon the mountains."

"The wild gazelle, o'er Judah's hills
Exulting still may bound,
And drink from all the living rills[7]
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport[8] by."—BYRON.

1. Neel-Ghau, *Antelope picta.* 2. Chickara, *Antelope chickara.* 3. Striped Antelope, or Koodo, *Antelope strepsiceros.* 4. Bearded Antelope, *Antelope barbata.* 5. Algazel, *Antelope bezoastica.* 6. Springbok, *Antelope euchore.*

[1] CIR'-CLE, move round.
[2] ...IS (*sham'-e* or *sha-moy'*).
[3] ...dges.
[4] ...
[5] LŪS'-TRE, brilliancy.
[6] HĪND.
[7] RĪLLS, small brooks.
[8] TRĀNS'-PŌRT, rapture; exultation.

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LESSON XX.

AFAR IN THE DESERT: NATURE'S SOLITUDE.

1. Afar in the desert I love to ride,
With the silent Bush-boy alone by my side;
Away—away—from the dwellings of men,
By the wild deer's haunt and buffalo's glen,
By valleys remote, where the oribi[1] plays,
Where the gnu,[1] the gazelle, and the hartbeest[1] graze,
And the gemsbok[1] and ēland,[1] unhunted, recline
By the skirts of gray forests o'erhung with wild vine,
Where the elephant browses at peace in his wood,
And the river horse gambols unscared in the flood,

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And the mighty rhinoceros wallows at will
In the fen where the wild ass is drinking his fill.

2. Afar in the desert I love to ride,
With the silent Bush-boy alone by my side;
O'er the brown karroo,[2] where the bleating cry
Of the springbok's[1] fawn sounds plaintively;
Where the zebra wantonly tosses his mane,
With wild hoof scourĭng the desolate plain;
And the grisly wolf, and the shrieking jackal,
Howl for their prey at the evening fall;
While the vulture in circles wheels high overhead,
Greedy to scent and to gorge on the dead.

3. Afar in the desert I love to ride,
With the silent Bush-boy alone by my side;
Away—away—in the wilderness vast,
Where the white man's foot hath never passed—
A region of drought,[3] where no river glides,
Nor rippling brook with osiered[4] sides
Appears to refresh the aching eye;
But the barren earth, and the burning sky,
And the black horĭzon round and round,
Without a living sight or sound,
Tell to the heart, in its pensive[5] mood,
That *this* is—NATURE'S SOLITUDE.

4. And here, while the night winds round me sigh,
And the stars burn bright in the midnight sky,
As I sit apart by the desert stone,
Like Elijah at Horeb's cave, alone,
"A still small voice" comes through the wild
(Like a father consoling his fretful child),
Which banishes bitterness, wrath, and fear,
Saying—*Man is distant*, but GOD IS NEAR! PRINGLE.

[1] These are all animals of the antelope kind. Gĕms'-bok.
[2] KAR'-ROO is the name given to any extensive plain in South Africa.
[3] DROUGHT (*drout*), dryness; want of rain.
[4] Ō'-SIERED, lined with the *osier*, a kind of willow.
[5] PĔN'-SĪVE, sad and thoughtful.

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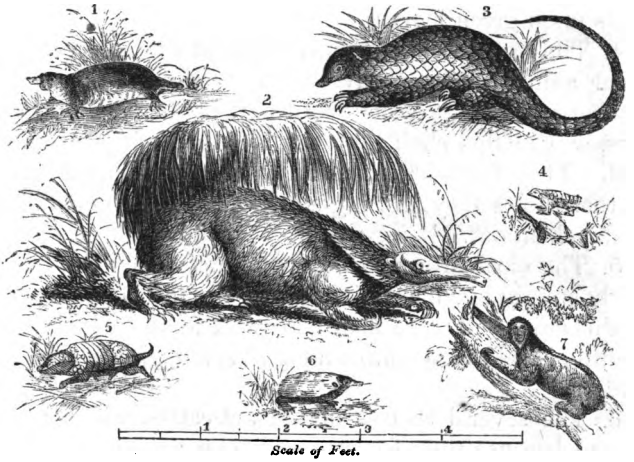
LESSON XXI.

TOOTHLESS QUADRUPEDS (*EDENTATA*).



1. Duck-billed water Mole, *Ornithorhynchus.* 2. Great Ant-eater, *Myrmecophaga jubata.* 3. Long-tailed Ant-eater, or Scaly Lizard, *Manis macroura.* 4. Cloaked Armadillo, *Clamyphorus truncatus.* 5. Six-banded Armadillo, *Dasypus sexcinctus.* 6. Porcupine Ant-eater, *Echidna hystrix.* 7. Yellow-throated Sloth, *Bradypus gularis.*

1. This is a class embracing only a few small animals, which some writers have included among the "Hoofed Quadrupeds," although their claws have but little resemblance to the hoofs of the large animals which have been described. The animals of this class are the sloths,[1] the armadillos,[2] and the ant-eaters. The latter are wholly without teeth; while the sloths and the armadillos are nearly destitute of *front* teeth, or incisors.[3]

2. The sloth, which is found only in the forests of South America, is a sluggish[4] and solitary animal, destined to live and to die in the trees, for it never leaves them unless compelled by force or accident. It does not rest *upon* the branches, like the squirrel, but it moves, and even sleeps, *under* them, suspended[5] by its powerful claws.

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3. If the sloth be placed on the ground, he can not walk, for he has no soles on his feet; he tries to find something rough to take hold of with his claws, and then he can only pull himself along slowly. Yet he can swing himself from branch to branch of a tree with considerable rapidity. He feeds upon green leaves.

4. The armadillos of South America are also very singular animals. They have a limber shell-like covering, or armor, which protects every part of them except their ears, and in this shell they can roll themselves up into a ball. They burrow[6] in the earth like a rabbit, and when in their holes they will dig so fast that it is very difficult to dig them out.

5. The cloaked armadillo, sometimes called the mailed sloth, is only six inches in length, but the largest species of this animal is more than three feet long. The true armadillo is said to resemble a pig covered with the shell of a turtle.

6. The several species of the ant-eaters, which are so named because they feed mostly upon ants, are found in warm climates, and are still more singular creatures than the armadillos. They are slow animals, much like the sloth. They have long snouts, and also a very long and slimy[7] tongue, which they run into the nests of ants, and as they draw it out it is covered with these little animals sticking to it.

7. One of the ant-eaters of Australia resembles a hedgehog, with the muzzle[8] of an ant-eater. Another animal found in the same country, and placed among the "Toothless Quadrupeds," is the duck-billed water mole, which resembles a mole with the bill of a duck. The engraving at the head of this lesson shows the principal kinds of the curious animals which we have here described.

1 SLŌTH, or SLŎTH.
2 ĂR-MA-DĬL'-LŌS.
3 ĬN-CĬ'-SORS, the front or cutting teeth.
4 SLŬG'-GISH, seldom in motion.
5 SUS-PĔND'-ED, hanging.
6 BŬR'-ROW, dwell in holes in the earth.
7 SLĪM'-Y, covered with slime; sticky.
8 MŬZ'-ZLE, the nose or mouth.

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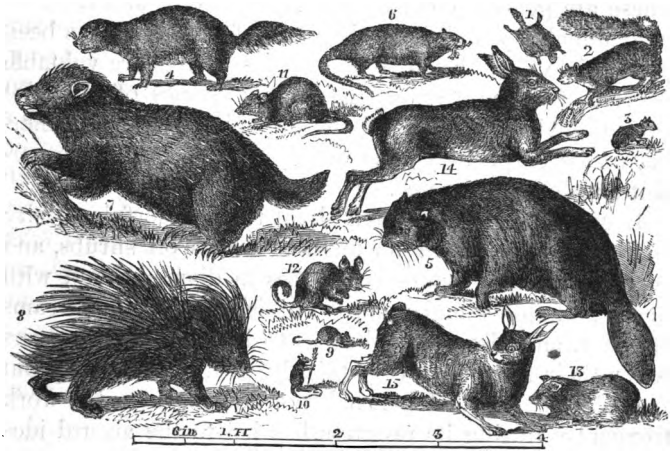
CHAPTER IV.

GNAWING QUADRUPEDS (*RODENTIA*).

LESSON I.



Scale of Feet.

1. Flying Squirrel, *Sciurus volucella.* 2. Gray S., *Sciurus cinereus.* 3. Ground S., or Chipmuck, *Sciurus striatus.* 4. Marmot, or Woodchuck, *Arctomys monax.* 5. Beaver, *Castor fiber.* 6. Muskrat, *Fiber zibethicus.* 7. American Porcupine, *Hystrix dorsata.* 8. European Porcupine, *Hystrix cristata.* 9. Common Mouse, *Mus musculus.* 10. Jumping Mouse, *Mus gerbillus.* 11. Brown Rat, *Mus decumanus.* 12. Chinchilla, *C. lanigera.* 13. Cavy, or Guinea-pig, *Cavia cobaya.* 14. Common Hare, *Lepus timidus.* 15. Rabbit, *Lepus cuniculus.*

1. The gnawing quadrupeds, which are so named on account of the peculiar character[1] of their front teeth, or *incisors*, are formed for feeding upon the harder kinds of vegetable matter, such as nuts, and grain, and the roots and twigs of trees. This division of animals includes the squirrels, beavers, marmots, porcupines, rats and mice, the cavies or Guinea-pigs of South America, and the rabbits and hares.

2. All the animals of this class have two large front teeth, or *incisors*, in each jaw, and between these and the grinders, or *molar*[2] teeth, there is an empty space, which, in most other quadrupeds, is occupied by what are called

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canine[3] or dog teeth. Most animals, with the exception of the hoofed quadrupeds, are arranged in classes according to the number and character of their teeth.

3. Among the gnawing quadrupeds, the squirrels and rats and mice are the most common and the best known. These are generally considered mischievous[4] and destructive animals; yet all have their uses, for nothing has been created in vain. Even some of the squirrels are valuable for their furs; and among the many species of the mice tribe, there is a little animal, the chinchilla[5] of South America, whose exquisitely[6] fine downy fur is quite an important article of commerce.

4. Much has been written about the wonderful sagacity of the beaver. With its teeth it gnaws off shrubs, and even small trees five or six inches in diameter, and with these, and stones and mud, it builds dams across streams of water, and also makes houses to live in. The beavers cover their little huts very thickly with mud to keep out the cold in winter. Their habit of walking over the work frequently during its progress has led to the absurd idea of their using their tail as a trowel.

5. The fur of the beaver is highly valued, especially for the manufacture[7] of hats. Fifty years ago more than a hundred thousand skins of the beaver were sent annually[8] from Quebec alone, and even now great numbers of these animals are killed by hunters and trappers in the forests of North America. The skin of the muskrat, an animal which belongs to the beaver tribe, is also valuable for its fur.

6. Of the marmots there are several species besides the common woodchuck of this country. The European marmots, which are found in the mountain valleys of Europe, are interesting animals. They live in societies, and whenever they go out of their burrows[9] they post a sentinel, who gives a shrill whistle when danger approaches. The little prairie dogs of Missouri and California, which are only about a foot in length, are a kind of marmot, living

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in communities in numerous burrows in the earth. Mr. Kendall thus describes them:

7. "They are a wild, frolicsome, madcap set of fellows when undisturbed, uneasy, and ever on the move, and appear to take special delight in chattering away the time, and visiting from hole to hole to gossip and talk over each other's affairs — at least, so their actions would indicate. When they find a good location for a village, and there is no water in the immediate vicinity, old hunters say they dig a well to supply the wants of the community.

8. "On several occasions I crept close to their villages, without being observed, to watch their movements. Directly in the centre of one of them I particularly noticed a very large dog sitting in front of the door or entrance to his burrow; and by his own actions and those of his neighbors it really seemed as though he was the president, mayor, or chief—at all events, he was the 'big dog' of the place. For at least an hour I secretly watched the operations in this community.

9. "During that time the large dog I have mentioned received at least a dozen visits from his fellow-dogs, which would stop and chat with him a few moments, and then run off to their domicils.[10] All this while he never left his post for a moment; and I thought I could discover a gravity[11] in his deportment[12] not discernible in those by whom he was surrounded. Far is it from me to say that the visits he received were upon business, or had any thing to do with the local government of the village, but it certainly appeared so. If any animal has a system of laws regulating the body politic, it is certainly the prairie dog."

10. Mr. Kendall gives an interesting account of his shooting some of these animals. "One of them," says he, "had perched himself upon the pile of earth in front of his hole, while a companion's head was seen poking out of the entrance, too timid, perhaps, to trust himself farther. A well-directed ball from my rifle killed the former, and knocked him some two or three feet from his

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post, perfectly dead. While reloading, the other boldly came out, seized his companion by one of his legs, and, before we could reach the hole, had drawn him completely out of sight. There was a touch of feeling in this little incident—a something human—which raised the animals in my estimation; and never after did I attempt to kill one of them, except when driven by extreme hunger."

11. The porcupine of this country, like the hedgehog, is covered with sharp spines for its defense, but they are not so long as those of the European animal of the same name, and are almost concealed by the coarse hair with which they are intermingled. These spines are a sufficient defense against the attack of any animal. They furnish a kind of armor which has been compared to a "coat of mail bristling with bayonets." Audubon gives the following account of an attack made by a mastiff upon a tame porcupine:

12. "A large, ferocious, and exceedingly troublesome mastiff, belonging to the neighborhood, had been in the habit of digging a hole under the fence and entering our garden. One morning we saw him making a dash at some object in the corner of the fence, which proved to be our porcupine, which had made its escape from the cage.

13. "The dog seemed regardless of all its threats, and, probably supposing it to be an animal not more formidable than a cat, sprang upon it with open mouth. The porcupine seemed to swell up in an instant to nearly double its size, and, as the dog pounced upon it, gave him such a blow with its tail as caused the mastiff to relinquish his hold, and set up a loud howl in an agony of pain.

14. "His mouth, tongue, and nose were full of porcupine quills. He could not close his jaws, but hurried open-mouthed out of the premises. It proved to him a lesson for life, as nothing could ever afterward induce him to revisit a place where he had met with such an unneighborly reception. Although the servants immediately extracted[13] the spines from the mouth of the dog, his head

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was much swollen for several weeks afterward, and it was two months before he fully recovered."

1 Chăr'-ac-ter, shape and position.
2 Mō'-lar, grinding.
3 Ca-nīne'.
4 Mĭs'-chiev-ous (*mis'-che-vus*), inclined to mischief.
5 Chin-chil'-la.
6 Ex'-quis-īte-ly, exceedingly.
7 Man-ū-făc'-tūre, making.
8 An'-nu-al-ly, yearly.
9 Būr'-rōws, holes.
10 Dŏm'-i-cils, dwelling-places.
11 Grăv'-i-ty, seriousness.
12 De-pōrt'-ment, behavior.
13 Ex-tract'-ed, drew out.

LESSON II.

THE SQUIRREL.

1. "The squirrel is happy, the squirrel is gay',"
Little Henry exclaimed to his brother';
"He has nothing to do or to think of but play',
And to jump from one bough to another'."

2. But William' was older and wiser, and knew
That all play and no work wouldn't answer';
So he asked what the squirrel in *winter* must do,
If he spent all the *summer* a dancer.

3. The squirrel', dear Henry', is merry and wise',
For true wisdom and mirth go together';
He lays up in summer his winter supplies',
And *then* he don't *mind* the cold weather'.

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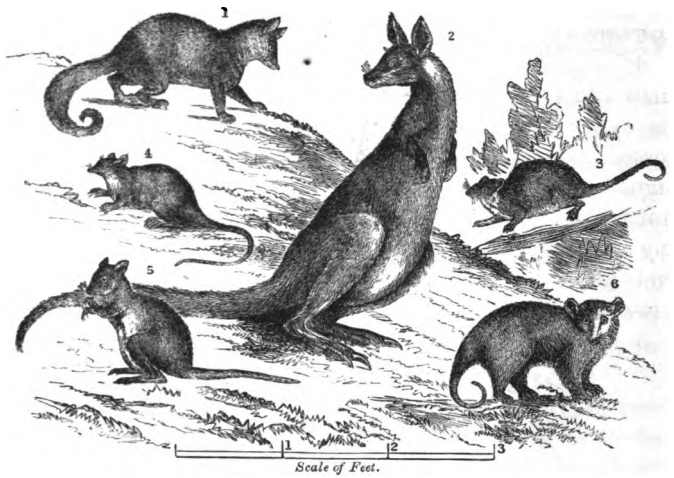
CHAPTER V.

POUCHED QUADRUPEDS (*MARSUPIALIA*).



1. Fox Opossum of New South Wales, *Phalangista vulpina.* 2. Great Kangaroo, *Macropus giganteus.* 3. New Holland Opossum, *Phalangista Cookii.* 4. Brazilian Water Opossum, *Didelphys palmata.* 5. Australian Kangaroo Rat, *Hypsiprimus murinus.* 6. Virginia Opossum, *Didelphys Virginiana.*

1. WE come now to a strange class of animals, whose most striking peculiarity is the possession of an abdominal[1] pouch, or fold of the skin, in which the young are carried about by the mother until they are old enough to take care of themselves, and into which they run for shelter in time of danger.

2. This class of animals embraces the opossums[2] of America, the kangaroos[3] of Australia, and a few other allied species. They show great varieties in size, from that of a mouse to a good-sized dog. Some live in trees, and some on the ground; some feed upon grass, roots, and leaves; some upon insects; and some of the larger kangaroos upon the flesh of sheep and other animals.

3. The Virginia opossum, which is about as large as a

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small cat, may sometimes be seen hanging to the limb of a tree by its tail, around which half a dozen of its young have entwined[4] their own tails, and are hanging head downward; while others of the little ones may be seen peeping out of the pouch into which they have run for shelter.

4. When the opossum is suddenly overtaken by dog or man, it does not attempt to escape by running, but, closing its eyes, it feigns[5] to be dead. It may then be handled, tossed about, and beaten with a stick, without showing any signs of life, except a very quiet breathing, which it can not wholly suppress.[6] Even dogs are deceived, and, turning it over, pass it by. This trick of the opossum is so well known to the country-folks as to have passed into a proverb in the saying, "He is playing '*possum*."

5. The appearance of the kangaroo is very striking.[7] The front parts of the body are very light and graceful, while the hinder parts are large and strong. The great kangaroo, which is from three to five feet in length, without the tail, moves about wholly on its hind legs, springing from rock to rock, leaping easily over bushes seven or eight feet high, and making successive bounds of from twelve to twenty feet, with such rapidity as to outstrip[8] the fleetest greyhound.

6. It is said that the great kangaroo is more than a match for the strongest dogs, striking them with the hind legs, with which it gives most powerful strokes. Captain Parry gives an interesting account of one of the smaller tame kangaroos which he kept in his possession for more than two years in New South Wales, and then carried to England. It was exceedingly fond of the cook, who took care of it, and was also on very intimate terms with two Newfoundland dogs, which protected it when pursued by other dogs of the neighborhood.

[1] Ab-dŏm'-in-al, pertaining to the belly.
[2] O-pŏs'-sum.
[3] Kăn-ga-roo'.
[4] En-twīn'ed, twisted around.
[5] Feigns, pretends.
[6] Sup-prĕss', stop.
[7] Strĭk'-ing, singular; peculiar.
[8] Out-strĭp', outrun.

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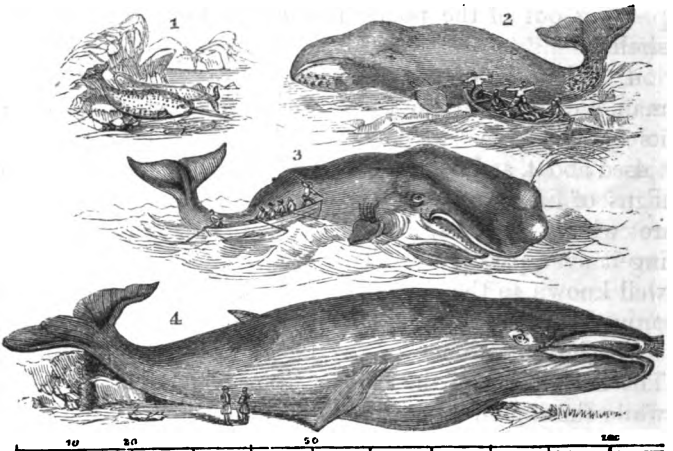
CHAPTER VI.

ANIMALS OF THE WHALE KIND (*CETACEA*).



1. Narwhals, or Sea Unicorns, *Monodon monoceros.* 2. Greenland Whale, *Balæna mysticetus.* 3. Spermaceti Whale, *Catodon,* or *Physeter macrocephalus.* 4. Great Northern Rorqual, *Rorqualus borealis.*

1. BUT why, it may be asked, are animals of the whale kind classed among quadrupeds? Surely they are not four-footed animals! Are not these monsters of the deep fishes? No, we reply; they are much more like quadrupeds than they are like fishes; and we shall here give a few of the reasons why they are classed among quadrupeds.

2. Like quadrupeds, the animals of the whale kind, which include whales, dolphins, porpoises,[1] manatees,[2] and dugongs, have lungs, and they breathe in the open air, like all land animals. But fishes have no lungs; they never breathe; and if removed from the water and brought into the open air, they quickly die. It is true that whales can stay under water longer than any land animal—some of them an hour and a half; but they must come to the

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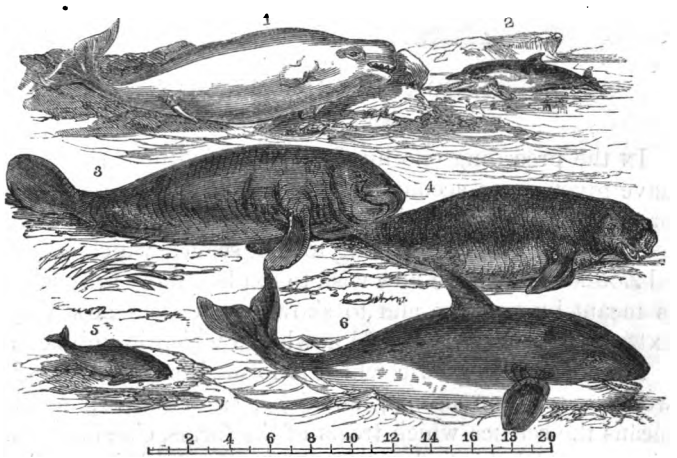
surface when they breathe, and if they should stay under water too long they would drown.

3. Whales, like all of the quadrupeds, suckle their young the same as the cat, the sheep, and the cow. The young cub of the whale is nourished for months by its mother's milk, and it gambols around her in playful affection, like the fawn or the lamb in the sunny glade.[3] Fishes, on the contrary, do not nourish their young, and take no care of them.

4. Whales are also warm-blooded animals, the same as all the quadrupeds which we have described; but fishes are cold-blooded. Fishes have scales and gills, but whales have neither. The tail of a fish is vertical,[4] but of the whale horizontal, like the foot of a quadruped. The flesh of the whale is like that of beasts, and its bones resemble those of quadrupeds. Whales, indeed, inhabit[5] the water like fishes, and their feet take the shape and perform the office of fins; but in all their leading peculiarities they are like quadrupeds, and must be classed with the MAMMALIA.[6]



1. Beluga, or White Whale, *Delphinus beluga.* 2. Common Dolphin, *Delphinus delphis.* 3. Manatee, *Manatus Americanus.* 4. Dugong, *Dugungus Indicus.* 5. Common Porpoise, *Phocæna communis.* 6. Grampus, called by sailors "Killer and Thrasher," *Phocæna grampus.*

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5. Whales have no nostrils, properly so called, but they breathe through *blow-holes*, which open on the top of the head, and allow a free passage of air to and from the lungs. Through these holes the whales spout air and vapor, and some say water also; and these "spoutings," which sometimes rise to the height of twenty feet, are often heard as far as two miles, and seen at a much greater distance.

6. The other animals of this class we have not room to describe here; but their comparative size and shape may be learned from the engraving on the preceding page better than from any description. Many thrilling[7] accounts of the adventures[8] of whalemen in the pursuit and capture of whales—of boats crushed in the jaws of these monsters, or dashed in pieces by a stroke of their tails—might be given; but we have not space for these things here, and must therefore reserve them for another occasion.

[1] PŌR'-POIS-ES (*por'-pŭs-ez*).
[2] MAN'-A-TĒES.
[3] GLĀDE, an open place in a forest.
[4] VĒRT'-I-CAL, erect, with the edge upward; perpendicular.
[5] IN-HĂB'-IT, dwell in.
[6] MAM-MĬ'-LIA, animals which nurse their young.
[7] THRILL'-ING, highly exciting.
[8] AD-VĔN'-TŪRES, enterprises; bold undertakings.

THE CONCLUDING LESSON.

ZOOLOGY, AND WHAT IT TEACHES.

IN the preceding one hundred and fifty-three pages we have given some account of those animals which are embraced in the class called *Mammalia*. All the reading lessons on this subject belong to that science which is called ZOOLOGY,[1] and we now wish to explain more fully what is meant by zoology, and to show our readers how very extensive is that branch of knowledge which it embraces.

ZOOLOGY is a term which is formed from two Greek words—*zoon*, "an animal," and *logos*, "a discourse;" and it means the science which treats of the forms, classification, history, and habits of animals; that is, of all things that have life and voluntary motion. Learned men have divided animals into the following four great classes:

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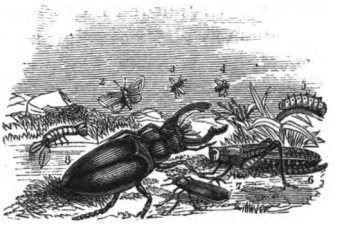
I. The Vertebrates.[2]—All the vertebrated[3] animals have a jointed back-bone, or internal bony skeleton, and of these there are four divisions: 1st. The *Mammalia*, which we have described; 2d. *Birds* of all kinds; 3d. *Fishes* of all kinds, except the whale tribe, which belong to the class mammalia; and, 4th. *Reptiles*, such as frogs, serpents, lizards, crocodiles, tortoises, and turtles. The mammalia and birds are warm-blooded animals, but fishes and reptiles are cold-blooded.

II. The Articulates.[4]—The articulated[5] animals are those in which the body and legs are jointed, and the hardest parts are outside. Of these animals there are three divisions, which are, 1st. *Insects*, such as flies, beetles, spiders, grasshoppers, crickets, and butterflies; 2d. *Crustaceans*,[6] or *crusted* animals, which are the jointed, soft-shelled animals, such as lobsters and crabs; 3d. *Annelidans*,[7] or ring-like animals, of which leeches and earthworms are examples.



III. The Molluscs.[8]—The molluscous[9] animals are those animals of soft bodies which generally have a hard covering, or shell, to which they are attached. Of these animals there are two divisions: 1st. The *Univalves*,[10] or one-shelled animals, such as snails; and, 2d. The *Bivalves*,[11] or two-shelled animals, such as oysters and clams.

IV. The Radiates.[12]—The radiated[13] animals embrace a class of animals whose parts are generally arranged in

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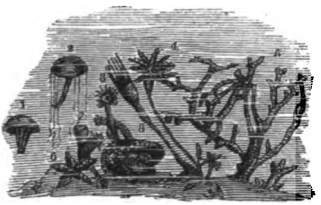
the form of *rays*, which spread out from a central point like the spokes of a carriage-wheel. The beautiful star-fish, and also corals[14] and sponges, animals which approach the character of vegetables, belong to this division. Some writers have also placed in this division the vast multitude of the *Infusoria*[15]—animals filling the earth, the air, and the water, and yet so exceedingly small that they can not be seen by the naked eye.



We have already given some account of the *Mammalia*, which are a portion of the vertebrate animals. In the next, or Fourth Reader, we shall give an account of *Birds*, another division of the vertebrate animals. In the Fifth Reader we shall give an account of *Fishes* and *Reptiles*. In the Sixth Reader we shall describe the "*Insect world*," the most important division of the second class of animal life, and shall also give some account of the MOLLUSKS, which form the third class of animals. In the Seventh Reader we shall give a brief account of the RADIATES, and also some interesting descriptions of those multitudes of minute animals which may be considered as belonging to the "*microscopic*[16] *world*."

We shall then have given a general view of the science of Zoology, with such interesting accounts of the history and habits of animals as we trust will dispose[17] our youthful readers to study farther, as they may have opportunity, the will, the power, the wisdom, and the goodness of God, as manifested in the creatures which he has made.

1 ZO-ŏL'-O-GY.

2 VĒR'-TE-BRĀTES, 3 VĒR'-TE-BRĀTED, from the Latin *vertebra*, a joint of the spine or back-bone of an animal.

4 ĂR-TĬC'-Ū-LĀTES, 5 ĂR-TĬC'-Ū-LĀTED, L. *articulus*, a joint.

6 ĆRUS-TĂ'-CEANS, L. *crusta*, a shell or crust.

7 ĂN-NEL'-I-DANS, L. *annulus*, a ring.

8 MOL'-LŪSKS, 9 MOL-LŪS'-COUS, L. *mollis*, soft.

10 Ū'-NI-VALVES, L. *unus*, one, and *valva*, a valve or fold.

11 BĪ'-VALVES, L. *bis*, twice, and *valva*.

12 RĀ'-DI-ĀTES, 13 RĀ-DI-Ā-TED, L. *radius*, a ray.

14 ĆŎR'-AL.

15 IN-FU-SŌ'-RI-A, L. *infundo*, to pour in like water.

16 MĪ-CRO-SCŎP'-IC, seen only by the microscope.

17 DIS-PŌSE', induce; incline.

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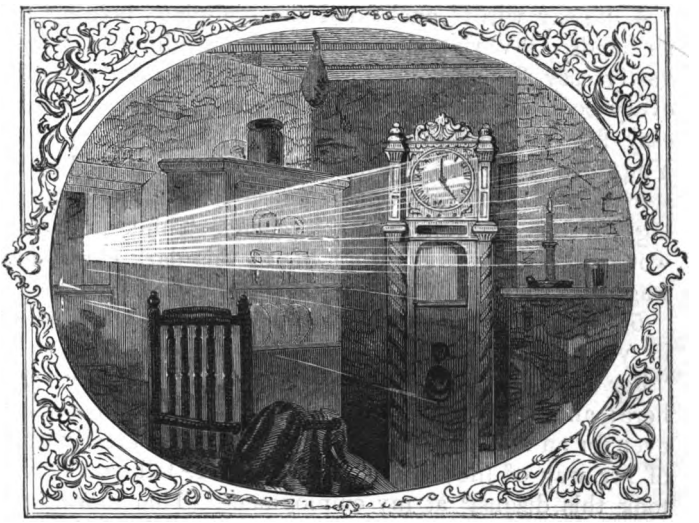
PART IV.

MISCELLANEOUS.

LESSON I.



THE DISCONTENTED PENDULUM.

1. AN old clock, that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped. Upon this, the dial-plate (if we may credit the fable[1]) changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; and each member felt disposed to lay the blame on the others.

2. At length the dial instituted[2] a formal inquiry into the cause of the stop; when hands, wheels, weights, with

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one voice, protested[3] their innocence. But now a faint tick was heard below from the pendulum, who thus spoke:

3. "I confess myself to be the sole cause of the stoppage; and I am willing, for the general satisfaction, to assign[4] my reasons. The truth is, that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the very point of *striking*.

4. "Lazy wire!" exclaimed the dial-plate, holding up its hands. "Very good!" replied the pendulum. "It is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me—it is vastly easy for *you*, I say, to accuse other people of laziness! You, who have had nothing to do all your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think how you would like to be shut up for life in this dark closet, and wag[5] backward and forward, year after year, as I do."

5. "As to that," said the dial, "is there not a window in your house on purpose for you to look through?" "For all that," resumed the pendulum, "it is very dark here; and, although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really tired of my way of life; and, if you wish, I'll tell you how I took this disgust[6] at my employment. This morning I happened to be calculating how many times I should have to tick in the course of only the next twenty-four hours; perhaps some of you, above there, can give me the exact sum."

6. The minute-hand, being *quick* at figures, instantly replied, "Eighty-six thousand four hundred times." "Exactly so," replied the pendulum. "Well, I appeal to you all, if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself, I'll stop!"

7. The dial could scarcely keep its countenance during this harangue;[7] but, resuming its gravity,[8] it at last re-

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plied: "Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this suggestion. It is true you have done a great deal of work in your time; so have we all, and are likely to do; and, though this may fatigue us to *think* of, the question is, will it fatigue us to *do?* Would you now do me the favor to give about half a dozen strokes to illustrate[9] my argument?"

8. The pendulum complied,[10] and ticked six times at its usual pace. "Now," resumed the dial, "may I be allowed to ask, was that exertion at all fatiguing to you?" "Not in the least," replied the pendulum; "it is not of six strokes that I complain, nor of sixty, but of *millions.*"

9. "Very good," replied the dial; "but recollect that, although you may *think* of a million strokes in an instant, you are required to execute[11] but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."

10. "That consideration staggers[12] me, I confess," said the pendulum. "Then I hope," resumed the dial-plate, "we shall all immediately return to our duty; for the maids will be in bed till noon if we stand idling thus."

11. Upon this the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and, to its credit, ticked as loud as ever; while a beam of the rising sun, that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, made it brighten up as if nothing had been the matter.

12. When the farmer came down to breakfast that morning, upon looking at the clock, he declared that his watch had gained half an hour in the night. JANE TAYLOR.

[1] FA'-BLE, a feigned story; a fiction.
[2] IN'-STI-TU-TED, made; established.
[3] PRO-TEST'-ED, declared.
[4] AS-SIGN', give; declare.
[5] WAG, swing.
[6] DIS-GUST', dislike; dissatisfaction.
[7] HA-RANGUE' (*har-ang'*), speech.
[8] GRAV'-I-TY, seriousness of manner.
[9] IL-LUS'-TRATE, make clear; explain.
[10] COM-PLIED', did as requested.
[11] EX'-E-CUTE, make; do; perform.
[12] STAG'-GERS, causes to hesitate.

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LESSON II.

SPRING.

Spring.

1. WHO is this beautiful Virgin that approaches, clothed in a robe of light green? She has a garland[1] of flowers on her head, and flowers spring up wherever she goes.

2. The snow which covered the fields, and the ice which was in the rivers, melt away when she breathes upon them.

3. The young lambs frisk about her, and the birds warble[2] in their little throats, to welcome her coming; and when they see her they begin to choose their mates and to build their nests.

4. Youths and maidens, have you seen this beautiful Virgin, beaming[3] with smiles and decked with beauty? If you have, tell me who she is, and what is her name.

Behold, the young, the rosy Spring
Gives to the breeze her scented wing,
While virgin graces, warm with May,
Fling roses o'er the dewy way.
The murmuring billows of the deep
Have languished into silent sleep;
And mark! the flitting seabirds lave[4]
Their plumes in the reflecting wave,
While cranes from hoary[5] winter fly
To flutter in a kinder sky.

ANACREON.

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LESSON III.

SUMMER.

Summer.

1. WHO is this that cometh from the south, thinly clad in a light transparent[6] garment? Her breath is hot and sultry: she seeks the refreshment of the cool shade; and in the clear streams she bathes her languid[7] limbs.

2. The brooks and rivulets fly from her, and are dried up at her approach. She cools her parched lips with berries and the grateful acid of fruits—with the seedy melon, the sharp apple, and the red pulp of the juicy cherry, which are poured out plentifully around her.

3. The meadows smile at her approach; golden harvests bow before her; the hay-makers welcome her coming, and the sheep-shearer, who clips the fleeces off his flock with his sounding shears.

4. When she cometh, let me lie under the thick shade of a spreading beech-tree—let me walk with her in the early morning—let me wander with her in the soft twilight, when the shepherd shuts his fold, and the star of evening appears.

Now Summer brings us pleasant hours, and dreamily they glide,
As if they floated, like the leaves, upon a silver tide;
The trees are full of crimson buds, the woods are full of birds, [words.
And the waters flow to music, like a tune with pleasant

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LESSON IV.

AUTUMN.

Autumn.

1. WHO is he that cometh with sober pace and a grave countenance, stealing upon us unawares? His garments are red with the blood of the grape, and his temples are bound with a sheaf of ripe wheat.

2. His hair is thin, and begins to fall, and the auburn[8] is mixed with mournful gray. He shakes the brown nuts from the tree. He winds[9] the horn, and calls the hunters to their sport.

3. The gun sounds. The trembling partridge and the beautiful pheasant flutter, bleeding, in the air, and fall dead at the sportsman's feet.

4. Who is he that shakes the nuts from the tree, and throws a mantle of frost over the decaying herbage?[10] Youths and maidens, tell me, if you know. Who is he, and what is his name?

The melancholy days are come,
  The saddest of the year,
Of wailing winds, and naked woods,
  And meadows brown and sere.[11]
Heaped in the hollows of the grove,
  The Autumn leaves lie dead;
They rustle to the eddying gust,
  And to the rabbit's tread.

BRYANT.

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LESSON V.

WINTER.

Winter.

1. WHO is he that cometh from the north, clothed in furs and warm wool? He wraps his cloak close about him. His head is bald: his beard is made of sharp icicles.

2. He loves the blazing fire, high piled upon the hearth,[12] and a good warm dinner upon his table. He binds skates to his feet, and skims over the frozen lakes.

3. His breath is piercing and cold, and no little flower dares to show itself when he is by. He covers the ground with whiteness; whatever he touches turns to ice.

4. If he were to strike you with his cold hand, you would be quite stiff and dead, like a piece of marble. Youths and maidens, do you see him? He is coming fast upon us, and soon he will be here. Tell me, if you know, who he is, and what is his name.

The bleak wind whistles—snow-showers, far and near.
Drift, without echo, to the whitening ground;
Autumn hath passed away, and, cold and drear,
Winter stalks[13] in, with frozen mantle bound.

MRS. NORTON.

[1] GĂR'-LAND, wreath.
[2] WĄR'-BLE, sing.
[3] BĒAM'-ING, sending forth, like rays of light; glowing.
[4] LĂVE, bathe; wash.
[5] HŌAR'-Y, white with snow.
[6] TRANS-PĂR'-ENT, thin; that may be seen through.
[7] LĬN'-GUID, weary.
[8] AU'-BURN, of a brown color.
[9] WĪNDS, blows.
[10] HĔRB-ĄGE (*erb'-aje*), grass; pasture.
[11] SĔRE, dry; withered.
[12] HEARTH (*hărth*).
[13] STĄLKS, walks with a proud step.

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LESSON VI.

THE STORY OF GEORGE ANDREWS.

1. THERE was once a boy named George Andrews, whose father sent him to ride a few miles upon an errand, and told him particularly not to stop by the way. It was a beautiful and sunny morning in the spring; and as George rode along by the green fields, and heard the singing of the birds as they flew from tree to tree, he felt as light-hearted and as happy as they. After doing his errand, however, as he was returning by the house where two of his friends and playmates lived, he could not resist the temptation just to call a moment to see them. He thought there would be no great harm if he merely stopped a minute or two, and his parents would never know it.

2. Here commenced his sin. George stopped, and was led[1] to remain longer and longer, till he found he had passed two hours in play. Then, with a troubled conscience, he mounted his horse and set his face toward home. The fields looked as green and the skies as bright and cloudless as when he rode along in the morning; but oh, how different were his feelings! Then he was innocent and happy; now he was guilty and wretched. He tried to feel easy, but he could not; conscience reproached[2] him with his sin. He rode sadly along, thinking what excuse he should make to his parents for his long absence, and by-and-by he saw his father at a distance coming to meet him.

3. His father, fearing that some accident had happened, had left home in search of his son. George trembled and turned pale as he saw his father approaching, and hesitated whether he had better confess the truth at once and ask forgiveness, or endeavor to hide the crime with a lie. Oh, how much better it would have been for him if he had acknowledged[3] the truth! But one sin almost always leads to another. When this kind father met his son with

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a smile, George said, "Father, I lost the road, and it took me some time to get back again, and that is the reason why I have been gone so long."

4. His father had never known him to be guilty of falsehood before, and he did not doubt that what he said was true. But oh, how guilty, and ashamed, and wretched did George feel as he rode along! His peace of mind was destroyed. A heavy weight of conscious guilt pressed upon his heart. He went home and repeated the lie to his mother. It is always thus when we turn from the path of duty; we know not how widely we shall wander. Having committed one fault, he told a lie to conceal it, and then added sin to sin by repeating and persisting[4] in his falsehood.

5. What a change had one short day produced in the character and happiness of George! His parents had not yet detected him in his sin, but he was not, on that account, free from punishment. Conscience was at work, telling him that he was degraded[5] and guilty. His look of innocence and his lightness of heart had left him. He was ashamed to look his father or mother in the face. He tried to appear easy and happy, but he was uneasy and miserable. A heavy load of conscious guilt rested upon him which destroyed all his peace.

6. When George retired to bed that night he feared the dark. It was long before he could quiet his troubled spirit with sleep. And when he awoke in the morning, the consciousness of his guilt had not forsaken him. There it remained fixed deep in his heart, and would allow him no peace. He was guilty, and of course wretched.

7. The first thought which occurred to him on waking was the lie of the preceding day. He could not forget it. He was afraid to go into the room where his parents were, lest they should discover by his appearance that he had been doing something wrong. And though, as weeks passed away, the acuteness[6] of his feelings in some degree abated,[7] he was all the time disquieted[8] and unhappy. He

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was continually fearing that something would occur which should lead to his detection.

8. Thus things went on for several weeks, till one day the gentleman at whose house he stopped called at his father's on business. As soon as George saw him come into the house, his heart beat violently, and he turned pale with the fear that something would be said that would bring the whole truth to light. The gentleman, after conversing a few moments with his father, turned to George and said, "Well, how did you get home the other day? My boys had a very pleasant visit from you."

9. Can you imagine how George felt then? You could almost have heard his heart beat. The blood rushed into his face, and he could not speak, and he dared not raise his eyes from the floor. There! the whole truth was out; and how do you suppose he felt? He had disobeyed his parents, told a lie to conceal it, had for weeks suffered the pangs of a guilty conscience, and now the whole truth was discovered. He stood before his parents overwhelmed with shame, convicted[9] of disobedience, and mean, degrading falsehood.

10. George was all the time suffering the consequences of his sin. For many days he was enduring the reproaches of conscience, when the knowledge of his crime was confined to his own bosom. How bitterly did he suffer for the few moments of forbidden pleasure he had enjoyed. The way of the transgressor is always hard. Every child who does wrong must, to a greater or less degree, feel the same sorrows. This guilty boy, overwhelmed with confusion and disgrace, burst into tears, and implored his parents' forgiveness. But he was told by his parents that he had sinned not only against them, but against God. The humble child went to God in penitence and in prayer. He made a full confession of all to his parents, and obtained their forgiveness; and it was not till then that peace of mind was restored.

11. If you have done wrong, confess it at once. False-

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hood will but increase your sin and aggravate[10] your sorrow. Whenever you are tempted to say that which is untrue, look forward to the consequences. Think how much sorrow, and shame, and sin you will bring upon yourself. Think of the reproaches of conscience, for you may depend upon it that those reproaches are not easily borne.

ABBOTT.

[1] LĪD, induced.
[2] RE-PRŌACH'ED, blamed; censured.
[3] AC-KNŌWL'-EDGED, told; confessed.
[4] PER-SĬST'-ING, continuing.
[5] DE-GRĀD'-ED, lowered in character.
[6] A-CŪTE'-NESS, sharpness; severe suffering.
[7] A-BĀT'-ED, grew less.
[8] DIS-QUĪ'-ET-ED, made uneasy or restless.
[9] ĆON-VĬĆT'-ED, proved guilty.
[10] ĀG'-GRA-VĀTE, increase.

LESSON VII.

MY MOTHER'S GRAVE.

"I had a mother once, like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.

"But then there came a fearful day:
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead."—*Anonymous.*

1. IT was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound beneath which I had seen her buried. Since that mournful period a great change had come over me. My childish years had passed away, and with them my youthful character. The world was altered too; and, as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheeks she had so often kissed in an excess of tenderness.

2. But the varied events of thirteen years had not effaced[1] the remembrance of that mother's smile. It seemed as if I had seen her but yesterday—as if the blessed sound of her well-remembered voice was yet in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind that, had it not been for one

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bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one, but the thought of it now pains my heart, and I relate it that those children who have parents to love them may learn to value them as they ought.

3. My mother had been ill a long time, and I became so accustomed to her pale face and weak voice that I was not frightened at them, as children usually are. At first, it is true, I sobbed violently; but when, day after day, I returned from school and found her the same, I began to believe that she would always be spared to me. But they told me she would die.

4. One day, when I had lost my place in the class, and had done my work wrong, I came home discouraged and fretful. I went to my mother's chamber. She was paler than usual, but she met me with the same affectionate smile that always welcomed my return. Alas! when I look back through the lapse of thirteen years, I think my heart must have been stone not to have been melted by it. She requested me to go down stairs and bring her a glass of water. I pettishly[2] asked why she did not call a domestic to do it. With a look of mild reproach which I shall never forget if I live to be a hundred years old, she said, "And will not my child bring a glass of water for her poor sick mother?"

5. I went and brought her the water, but I did not do it kindly. Instead of smiling and kissing her, as I was wont[3] to do, I set the glass down very quickly, and left the room. After playing about a short time, I went to bed without bidding my mother good-night. But when, alone in my room, in darkness and in silence, I remembered how pale she looked, and how her voice trembled when she said, "Will not my child bring a glass of water for her poor sick mother?" I could not sleep. I stole into her chamber to ask forgiveness. She had sunk into an easy slumber, and they told me I must not waken her. I did not tell any one what troubled me, but stole back to my

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bed, resolved to rise early in the morning and tell her how sorry I was for my conduct.

6. The sun was shining brightly when I awoke, and, hurrying on my clothes, I hastened to my mother's chamber. She was dead! she never spoke more—never smiled upon me again; and when I touched the hand that used to rest upon my head in blessing, it was so cold that it made me start. I bowed down by her side and sobbed in the bitterness[4] of my heart. I thought then that I wished to die and be buried with her. And, old as I now am, I would give worlds, were they mine to give, could my mother but have lived to tell me that she forgave my childish ingratitude.[5] But I can not call her back; and when I stand by her grave, and whenever I think of her manifold[6] kindness, the memory of that reproachful look she gave me will bite like a serpent and sting like an adder.

[1] EF-FĪCED', removed.
[2] PĚT'-TISH-LY, fretfully.
[3] WŎNT, accustomed.
[4] BĬT'-TER-NESS, keen sorrow; anguish.
[5] IN-GRĀT'-I-TUDE, unthankfulness.
[6] MĂN'-I-FŌLD, many in number.

LESSON VIII.

THE OLD ARM-CHAIR.

MISS ELIZA COOK.

1. I LOVE it, I love it; and who shall dare
To chide[1] me for loving that old arm-chair?
I've treasured it long as a sainted[2] prize, [sighs;
I've bedewed[3] it with tears, and embalmed[4] it with
'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start.
Would ye learn the spell? A mother sat there;
And a sacred thing is that old arm-chair.

2. In childhood's hour I lingered near
The hallowed seat with listening ear,
And heeded the words of truth that fell
From the lips of a mother that loved me well;

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She told me shame would never betide[5]
With truth for my creed and God for my guide;
She taught me to lisp my earliest prayer
As I knelt beside that old arm-chair.

3. I sat and watched her many a day,
When her eye grew dim and her locks were gray;
And I almost worshiped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on; but the last one sped—
My idol was shattered, my earth star fled;
I learned how much the heart can bear
When I saw her die in that old arm-chair.

4. 'Tis past! 'tis past! but I gaze on it now
With quivering breath and throbbing brow:
'Twas there she nursed me; 'twas there she died;
And memory flows with lava[6] tide.
Say it is folly, and deem me weak,
While the scalding drops start down my cheek;
But I love it, I love it, and can not tear
My soul from my mother's old arm-chair.

[1] CHIDE, scold at; reprove.
[2] SAINT'-ED, holy.
[3] BE-DEW'ED, moistened.
[4] EM-BALM'ED, preserved with care and affection.
[5] BE-TIDE', happen; come upon.
[6] LĀ'-VA, like a stream of lava.

LESSON IX.

THE JOURNEY OF A DAY.

A PICTURE OF HUMAN LIFE.

1. OBIDAH, the son of Abensina, left the caravansary[1] early in the morning, and pursued his journey through the plains of Hindostan.[2]

2. He was fresh and vigorous with rest; he was animated with hope; he was incited[3] by desire; he walked swiftly forward over the valleys, and saw the hills gradually rising before him.

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3. As he passed along, his ears were delighted with the morning song of the bird of Paradise; he was fanned by the last flutters of the sinking breeze, and sprinkled with dew by groves of spices.

4. He sometimes contemplated[4] the towering height of the oak, monarch of the hills; and sometimes caught the gentle fragrance of the primrose, eldest daughter of the spring. All his senses were gratified, and all care was banished from his heart.

5. Thus he went on till the sun approached its meridian, and the increased heat preyed on his strength. He then looked about him, hoping for some more convenient path.

6. He saw, on his right hand, a grove that seemed to wave its shades as a sign of invitation; he entered it, and found the coolness and verdure irresistibly pleasant.

7. He did not, however, forget whither he was traveling, but found a narrow way, bordered with flowers, which appeared to have the same direction with the main road.

8. He was pleased that, by this happy experiment, he had found means to unite pleasure with business, and to gain the rewards of diligence without suffering its fatigues.

9. He therefore walked for a time without the least remission[5] of his ardor,[6] except that he was sometimes tempted to stop by the music of the birds which the heat had assembled in the shade; and sometimes amused himself with plucking the flowers that covered the banks on each side, or the fruits that hung on the branches.

10. At last the green path began to decline[7] from its first tendency,[8] and to wind among the hills and thickets, cooled with fountains and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether it was longer safe to forsake the known and common track.

11. He remembered, however, that the heat was now in its greatest violence, and that the plain was dusty and un-

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even, and resolved to pursue the new path, which he supposed only to make a few meanders,[9] in compliance with the variations of the ground, and to end at last in the common road.

12. Having thus calmed his solicitude,[10] he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object, and give way to every sensation that might soothe or divert him.

13. He listened to every echo; he mounted every hill for a fresh prospect; he turned aside to every cascade;[11] and pleased himself with tracing the course of a gentle river which rolled among the trees, and watered a large region with innumerable windings.

14. In these amusements the hours passed away uncounted; his deviations[12] had perplexed his memory, and he knew not toward what point to travel. He stood pensive and confused, afraid to go forward, lest he should go wrong, yet conscious that the time of loitering was now past.

15. While he was thus tortured with uncertainty, the sky was overspread with clouds, the day vanished from before him, and a tempest gathered round him. He was roused by his danger to a painful reflection on his folly.

16. He now saw how happiness is lost when ease is consulted. He lamented the unmanly impatience that prompted him to seek shelter in the grove, and despised the petty curiosity which had led him on from trifle to trifle.

[1] CAR-A-VAN'-SA-RY, a kind of inn where caravans rest at night.
[2] HIN-DO-STAN', a country of Asia.
[3] IN-CIT'-ED, urged on.
[4] CON'-TEM-PLĀ-TED, considered with attention; meditated on.
[5] RE-MIS'-SION, lessening; abatement.
[6] ĀR'-DOR, eagerness.
[7] DE-CLĪNE', turn aside.
[8] TEND'-EN-CY, direction.
[9] ME-AN'-DERS, turnings.
[10] SO-LIC'-I-TUDE, anxiety.
[11] CAS-CĀDE', little waterfall.
[12] DE-VI-Ā'-TION, turning aside.

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LESSON X.

JOURNEY OF A DAY—*Continued.*

1. HE now resolved to do what yet remained in his power; to tread back the ground which he had passed, and try to find some issue[1] where the wood might open into the plain.

2. He prostrated himself on the ground, and commended his life to the Lord of nature. He rose with confidence and tranquillity, and pressed on with resolution.

3. The beasts of the desert were in motion, and on every hand were heard the mingled howls of rage and terror. The horrors of darkness surrounded him; the winds roared in the woods, and the torrents tumbled from the hills.

4. Thus, forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety or to destruction.

5. At length, not fear, but labor began to overcome him; his breath became short; his knees trembled; and he was on the point of lying down, in resignation[2] to his fate, when he beheld through the brambles the glimmer[3] of a taper.

6. He advanced toward the light, and finding that it proceeded from the cottage of a hermit, he called humbly at the door and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with eagerness and gratitude.

7. When the repast[4] was over, "Tell me," said the hermit, "by what circumstance thou hast been brought hither. I have been now twenty years an inhabitant of this wilderness, in which I never saw a man before." Obidah then related the occurrences of his journey, without any concealment or palliation.[5]

8. "Son," said the hermit, "let the errors and follies, the dangers and escapes of this day sink deep into thy heart. Remember that human life is the journey of a day.

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9. "We rise in the morning of youth, full of vigor and full of expectation; we set forward with spirit and hope, and travel on awhile in the direct road of integrity and piety toward the mansion of rest.

10. "In a short time we remit[6] our fervor,[7] and endeavor to find some mitigation[8] of our duty. We then relax our vigor, and resolve no longer to be terrified with crimes at a distance, but rely on our own constancy, and venture to approach what we once resolved never to touch.

11. "We thus enter the bowers of ease, and repose in the shades of obscurity. Here the heart softens, and vigilance subsides. We are then willing to inquire whether another advance can not be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure.

12. "We approach them with scruple[9] and hesitation; we enter them, but enter timorous[10] and trembling; and always hope to pass through them without losing the road of virtue, which, for a while, we keep in our sight, and to which we purpose[11] to return.

13. "Temptation succeeds temptation, and one compliance prepares us for another; in time we lose the happiness of innocence, and solace[12] our disquiet with sensual gratifications. By degrees we forget our original intention, and quit the only adequate[13] object of rational desire.

14. "We entangle ourselves in business, immerge[14] ourselves in luxury, and rove through the labyrinths[15] of pleasure, till the darkness of old age begins to invade[16] us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue.

15. "Happy are they, my son, who shall learn from thy example not to despair, but shall remember that, though the day is past and their strength is wasted, there yet remains one effort to be made; that reformation is never hopeless, or sincere endeavors ever unassisted; that the wanderer may at length return, after all his errors; and

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that he who implores strength and courage from above will find danger and difficulty give way before him.

16. "Go now, my son, to thy repose; commit thyself to the care of Omnipotence;[17] and when the morning calls again to toil, begin anew thy journey and thy life."

S. JOHNSON.

[1] IS'-SUE (*ish'-u*), passage out; path.
[2] RES-IG-NĀ'-TION, submission; abandonment.
[3] GLIM'-MER, faint light.
[4] RE-PĀST', meal.
[5] PAL-LI-Ā'-TION, excuse.
[6] RE-MIT', relax.
[7] FER'-VOR, eagerness; ardor.
[8] MIT-I-GĀ'-TION, softening; making less severe.
[9] SCRŪ'-PLE, doubt.
[10] TIM'-OR-OUS, fearful.
[11] PUR'-PŌSE, intend.
[12] SOL'-ACE, console; relieve.
[13] AD'-E-QUATE, suitable; proper.
[14] IM-MERGE', plunge into.
[15] LAB'-Y-RINTHS, windings; mazes.
[16] IN-VĀDE', come upon; assail.
[17] OM-NIP'-O-TENCE, God.

LESSON XI.

THE FROST.

1. THE frost looked forth one still, clear night,
And whispered, "Now I shall be out of sight;
So through the valley and over the height
In silence I'll take my way.
I will not go on like that blustering train,
The wind and the snow, the hail and the rain,
Who make so much bustle and noise in vain,
But I'll be as busy as they."

2. Then he flew to the mountain and powdered its crest;
He lit on the trees, and their boughs he dress'd
In diamond beads—and over the breast
Of the quivering lake he spread
A coat of mail, that need not fear
The downward point of many a spear
That he hung on its margin, far and near,
Where a rock could rear its head.

3. He went to the window of those who slept,
And over each pane, like a fairy crept;
Wherever he breathed, wherever he stepp'd,
By the light of the morn were seen

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Most beautiful things; there were flowers and trees;
There were bevies[1] of birds and swarms of bees;
There were cities with temples and towers; and these
All pictures in silver sheen![2]

4. But he did one thing that was hardly fair;
He peep'd in the cupboard, and finding there
That all had forgotten for him to prepare,
"Now just to set them a thinking,
I'll bite this basket of fruit," said he,
"This costly pitcher I'll burst in three;
And the glass of water they've left for me
Shall 'tchick!' to tell them I'm drinking!"

H. F. GOULD.

[1] BEV'-IES, flocks. [2] SHEEN, brightness.

THE NINE PARTS OF SPEECH.

1. Three little words you often see
Are ARTICLES—*a*, *an*, and *the*.
2. A NOUN'S the name of any thing,
As *school* or *garden*, *hoop* or *swing*.
3. ADJECTIVES tell the kind of noun,
As *great*, *small*, *pretty*, *white*, or *brown*.
4. Instead of nouns the PRONOUNS stand—
Her head, *his* face, *your* arm, *my* hand.
5. VERBS tell of something to be done—
To *read*, *count*, *sing*, *laugh*, *jump*, or *run*.
6. *How* things are done the ADVERBS tell,
As *slowly*, *quickly*, *ill*, or *well*.
7. CONJUNCTIONS join the words together,
As men *and* women, wind *or* weather.
8. The PREPOSITION stands before
A noun, as *at* or *through* the door.
9. The INTERJECTION shows surprise,
As *ah!* how pretty—*oh!* how wise.
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

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LESSON XII.

TRUST IN GOD AND DO THE RIGHT.

1. COURAGE, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.

2. Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
Trust in God and do the right.

3. Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right.

4. Trust no party, trust no faction,
Trust no leaders in the fight;
But in every word and action
Trust in God and do the right.

5. Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school, or fashion,
Trust in God and do the right.

6. Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee,
Trust in God and do the right.

7. Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding,
TRUST IN GOD AND DO THE RIGHT.

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LESSON XIII.

GOD IS LOVE.

1. WHEN, courting slumber,
The hours I number,
And sad cares cumber
My wearied mind;
This thought shall cheer me,
That thou art near me,
Whose ear to hear me
Is still inclined.

2. My soul thou keepest,
Who never sleepest;
'Mid gloom the deepest
There's light above.
Thine eyes behold me,
Thine arms enfold me,
Thy word has told me
That God is love.

DAILY COUNSEL.

Be not false, unkind, or cruel;
Banish evil words and strife;
Keep thy heart a temple holy;
Love the lovely, aid the lowly;
Thus shall each day be a jewel
Strung upon thy thread of life.

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